A COLLABORATIVE TRANSITIONAL LEADERSHIP MINISTRY MODEL TO ASSIST INCOMING SENIOR PASTORS WHO SUCCEED RETIRING PASTORS

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TABLE OF CONTENTS

ABSTRACT v

ACKNOWLEDGEMENTS vi

DEDICATION viii

INTRODUCTION 1

CHAPTER

1. MINISTRY FOCUS 5

   Statement of the Problem

   The Context

   Spiritual Autobiography

   Pastoring Gospel Tabernacle Church

2. STATE OF THE ART IN MINISTRY MODEL 20
3. THEORETICAL FOUNDATION 44

   Historical Context

   Old Testament Model

   New Testament Model

   Theological Foundation

4. METHODOLOGY 87

   Hypothesis

   Research Design

   Interview Questions

5. FIELD EXPERIENCE 90
6. REFLECTION, SUMMARY AND CONCLUSION 103

APPENDIX

A. INTERVIEW QUESTIONS 112

B. INTERVIEWS 114

C. TRANSITIONAL LEADERSHIP WORKSHOP SURVEY 158
D. TRANSITIONAL LEADERSHIP WORKSHOP PRESENTATION.....160
E. WORKSHOP SURVEY RESULTS.....180
BIBLIOGRAPHY.....184

ABSTRACT

A COLLABORATIVE TRANSITIONAL LEADERSHIP MINISTRY MODEL
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by

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The context of this research project was Gospel Tabernacle Church in Columbus, Ohio. The objective of this research project was to establish recommended transitional procedures for pastors succeeding retiring pastors. By collaborating with senior pastors who have succeeded retiring pastors and by utilizing personal experiences from the past five years, transitional leadership areas of concern were identified and addressed. The project design consisted of the qualitative method of structured interviews to produce a ministry model that would assist incoming senior pastors in making a smoother transition into their new church.

ACKNOWLEDGMENTS

First and foremost, I want to thank my Lord and Savior Jesus Christ for His sacrifice of love on the cross of Calvary. It is because of His love for me that I serve Him. I owe Him a debt that I can never repay.

I would like to express appreciation to my home church, Mt. Zion Pentecostal Church, Inc. for giving me a wonderful spiritual foundation. They supported me in the early stages of my ministry and gave me the encouragement that every young minister needs.

I would like to thank Gospel Tabernacle Church where I serve as pastor. I feel honored to serve such a wonderful congregation. They have allowed me to stretch my wings in ministry and walk in my calling as a pastor. Special thanks are given to all of the members who have supported me during this project including Mrs. June Watkins who always challenged me never to give up.

I would like to thank my mentors Drs. Harold Hudson and Daryl Hairston. Their patience, guidance, support and tutelage throughout this process will never be forgotten. I would like to honor my forefathers in pastoral ministry on whose broad shoulders I stand today. My great-grandfather Rev. W. C. Cotton and my grandfather Elder Thomas C. Bullock were giants in the pulpit and greatly beloved pastors. I also honor my father, Pastor James H. Johnson who has been my primary example in pastoral ministry. His example of pastoral ministry proved to me that a pastor could walk in integrity, love God, his family and the church.

A note of thanks goes to my cousin Earline Farmer and her late husband Aaron Farmer for opening up their home to me while I studied at the United Theological Seminary in Dayton, OH.

I would like to thank and honor both my parents, Pastor James H. Johnson and Mrs. Rosie B. Johnson. I am truly blessed to have parents who provided a loving and Godly home environment. In addition, they provided me every chance in life to be successful. Their demand for excellence never let me be satisfied with anything less.

I would like to thank my sister, R. Jamyta Johnson Reed and my mother once again. Both are lifelong educators and served as my primary editors for this project. A special note of thanks goes to Dr. Rychie Breidenstein for going above and beyond the call of duty in editing the final document.

DEDICATION

I dedicate this ministry project to my wife Sabrina and my three children; Jazmyne Denise (my angel in heaven), Brianna Elaine and James Derrick, II. I thank God that He blessed me with such a wonderful family. Their love and support have helped make me who I am today. I pray that I can be the husband and father they deserve.

INTRODUCTION

Leadership can be defined as the ability to influence others to work together to accomplish a common goal or objective.[1] Everyone experiences leadership or the lack of it in their daily lives. Whether referring to a family household, a sports team, a major corporation or a church, the success of any given organization greatly depends on its leadership. Many organizations have failed because of inadequate leadership and many organizations have prospered because of exceptional leadership. Those who are in positions of leadership consequently have a daunting task with great responsibility.[2]

Geoffrey Guns defines Christian leadership as "accepting the call of God to use your spiritual gifts and talents to advance the work of the kingdom of God among and with a specific group of people."[3] J. Oswald Sanders adds that Christian leaders must also organize and manage the limitations of others.[4] In his book, *Spiritual Leadership*, Guns offers three distinctive characteristics of Christian leadership. First, Christian leadership is a call from God. Second, Christian leadership involves using spiritual gifts for kingdom service. Third, Christian leadership takes place within the Christian church.[5]

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[1] Geoffrey V. Guns, *Spiritual Leadership* (Lithonia, GA: Orman Press, Inc., 2000), 11.

[2] Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership : Moving People on to God's Agenda* (Nashville, Tenn.: Broadman & Holman Publishers, 2001), 3.

[3] Guns, 21.

[4] Stan Toler and Alan E. Nelson, *The Five-Star Church : Helping Your Church Provide the Highest Level of Service to God and His People* (Ventura, Calif.: Regal Books, 1999), 109.

[5] Guns, 21.

Pastoral leadership is a unique type of Christian leadership because a pastor endeavors to lead people according to his or her understanding of God's will for the congregation and community.[6] In his book, *Pastoral Leadership*, Robert D. Dale further defined pastoral leadership when he wrote,

> Generally defined, leadership is an action-oriented, interpersonal influencing process. In essence, leadership involves vision and initiative. More comprehensively, pastoral leaders see visions of ministry, communicate our dreams clearly, gain consensus and commitment to common objectives, take initiative by setting the pace in ministry actions, and multiply our influence by transforming followers into new leaders.[7]

Pastors are under tremendous pressure facing issues such as financial pressure, ministry paradigm changes and job security.[8] David F. Nixon adds that "Pastors are expected to wear several administrative hats, increase attendance and finances, oversee building repairs, recruit staff and volunteers, and on top of all this prepare stimulating multiple sermons, messages, and Bible lessons each week.[9] Along with a myriad of responsibilities, many pastors have to lead congregations through periods of change and transition.

Specific to this project, when a new pastor succeeds a retiring pastor, some level of change is inevitable. The incoming pastor must realize that a smooth transition of leadership greatly depends on his or her ability to facilitate that change in a positive and productive way. Moreover, the incoming pastor must realize the affects of what they do

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[6] Blackaby and Blackaby, 20.

[7] Robert D. Dale, *Pastoral Leadership : A Handbook of Resources for Effective Congregational Leadership* (Nashville: Abingdon Press, 1986), 14.

[8] Loren B. Mead, *Transforming Congregations for the Future*, Once and Future Church Series (Bethesda, MD: Alban Institute, 1994), 80.

[9] David F. Nixon, *Leading the Comeback Church : Help Your Church Rebound from Decline* (Kansas City, Mo.: Beacon Hill Press of Kansas City, 2004), 72.

in the early stages of their pastorate will be felt for years to come.[10] By modeling a positive outlook on people, on reality, and on the future, a new pastor can influence congregational direction.[11] According to Jerry C. Wofford, "It requires a leader with intellect, will, and persistence to devote the energy required to create new directions and to overcome resistance."[12] As new pastors lead congregations through periods of transition and change, they must always personify hope for the future.[13]

Chapter One describes the author's context in ministry and his spiritual journey that led him to this ministry project. The author succeeded the presiding bishop of his denomination as pastor of Gospel Tabernacle Church in Columbus, Ohio.

Chapter Two elaborates on the state of the art in transitional pastoral leadership and discusses some of the many challenges that face incoming pastors. It provides strategies and suggestions for incoming pastors to follow.

Chapter Three is the theoretical foundations, which explores historical and Biblical examples of transitional leadership. Chapter Three also includes a practical theology to guide those engaged in transitional leadership. Research shows that historically, African American pastors rarely retired from the pulpit due to several reasons including financial hardship. With more African American pastors retiring from the pulpit, attention should be given to transitional leadership to help incoming pastors. In

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[10] Ken Moberg, "Ask Seek Knock: A Step-by-Step Guide for Pastoral Transitions," (Forest Lakes, AZ: Evangelical Free Church of America, 2009). http://efca.org/files/document/pastoral-care/Ask_Seek_Knock_webpage_preview.pdf (accessed 6/20/2010).

[11] Herb Miller, *The Vital Congregation*, Effective Church Series (Nashville: Abingdon Press, 1990), 20-21.

[12] Jerry C. Wofford, *Transforming Christian Leadership : 10 Exemplary Church Leaders* (Grand Rapids, Mich.: Baker Books, 1999), 83.

[13] Harold Lawrence Myra and Marshall Shelley, *The Leadership Secrets of Billy Graham* (Grand Rapids, Mich.: Zondervan, 2005), 94.

the Old Testament, Moses initiated the process of Joshua succeeding him as leader of Israel. Moses also helped prepare Joshua to lead Israel. In the New Testament, Paul assigned Timothy to his first pastorate as a young man and gave him practical guidance and encouragement as a new pastor. In addition, Paul reminded Timothy of the gifts that he already possessed which enabled him to carry on the ministry even after Paul was no longer around.

Chapter Four describes the methodology that was used to develop a ministry model that would assist incoming pastors in making a smooth transition into their new church. The project design consisted of the qualitative method of structured interviews with pastors who succeeded long-tenured retiring pastors.

Chapter Five elaborates on the field experience of the project. It includes a summary of all the interviews conducted.

Chapter Six provides a summary, personal reflections and conclusion of this project. Following this chapter is a list of appendixes.

CHAPTER ONE

MINISTRY FOCUS

Statement of the Problem

The ministry focus of this project is transitional pastoral leadership. The reality is that most pastors will have to engage in some form of transitional leadership. Excluding those who establish a church, the majority of pastors must succeed a former pastor and transition the church from the previous pastoral leadership to that of their own. Speaking in broader terms of church leadership, even denomination leaders recognize the need to transition leadership roles to younger pastors in the denomination.[1]

This project focuses on the task of pastors who succeed a retiring long tenured pastor. The task of succeeding a long tenured pastor presents a variety of challenges seen and unseen. In their book, *Planning Your Succession: Preparing for Your Future*, Samuel R. Chand and Dale C. Bronner observe, "Succession planning may not be a 'slam dunk,' but this complex process quickly pales in comparison to the uphill climb facing an incoming successor. After the planning and selection process is concluded, a new incumbent faces the challenges of meeting and exceeding a congregation's expectations, satisfying waiting shareholders or bearing up under the scrutiny of key stakeholders.

[1] Teresa Hairston, "Dr. Julius Scruggs Wins Presidency," *Gospel Today*, November, December 2009, 31.

Filling those proverbial shoes, or making your own tracks, can be daunting."[2] In fact, many new pastors who follow long tenured predecessors do not last beyond three to five years.[3] Given this reality, the researcher contends that there must be a thoughtful and systematic approach to transitional leadership for the incoming pastor.

The Context

The context of this project is Gospel Tabernacle Church which is located in the city of Columbus, Ohio. Greater Columbus is a thriving metropolitan area of 1.75 million people. Along with being the state capital of Ohio, Greater Columbus is the second-fastest growing major metropolitan area in the Midwest and ranks as one of the nation's most innovative, attractive and business-friendly communities.[4]

Columbus is proud to be the largest city in Ohio and the 15th largest city in the United States. Some consider Columbus a college town and with good reason. There are twenty colleges and universities and 110,000 college students. Included in this list of colleges and Universities is the premier learning institution of Columbus, The Ohio State University. With an annual growth rate of 1.1%, Columbus is also home to fifteen Fortune 1,000 headquarters.[5]

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[2] Samuel R. Chand and Dale C. Bronner, *Planning Your Succession* (Highland Park, IL: Mall Publishing Co., 2008), 85.

[3] Victor M. Davis, "An Alternative Model for Pastoral Succession in the African American Baptist Church in Lieu of Congregational Voting" (United Theological Seminary, 2006), 4.

[4] "Learn More About Our City", Columbus Chamber http://www.columbus.org/about-columbus/ (accessed January 8, 2009 2009).

[5] Ibid.

Within the city of Columbus, Gospel Tabernacle Church is located in Franklin County. Within Franklin County, 73.8% are white and 20.1% are black. In 2004, the median household income was $45,459 and 13.1% lived below the poverty line. Among the residents of Franklin County, 85.7% have high school diplomas and 31.8% have a Bachelor's degree or higher.[6] It is within this community that Gospel Tabernacle Church provides ministry to the residents and those that live outside of Franklin County.

Founded in 1903, Gospel Tabernacle Church is affiliated with the United Holy Church of America, Inc. The United Holy Church prided itself as being the oldest Pentecostal denomination in the United States. On the first Sunday in May in the year 1886 in Method, North Carolina, a religious service was held conducted by Rev. Isaac Cheshier. This meeting gave birth to the United Holy Church of America, Inc.[7] Referring to themselves as the "Holy People," the movement spread throughout North Carolina. Expansion dictated that the name be changed from the original name of Holy Church of North Carolina to its present name of United Holy Church of America in 1916. One September 25, 1918, the church was officially incorporated in the state of North Carolina.[8] The church doctrine includes strong emphasis on sanctification as a second work of grace and the baptism of the Holy Ghost as empowerment for service.[9]

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[6] "State and County Quick Facts", U.S. Census Bureau http://quickfacts.census.gov/qfd/states/39/39049.html (accessed January 8, 2009 2009).

[7] Chester W. Gregory, *The History of the United Holy Church of America, Inc. 1886-1986* (Baltimore, MD: Gateway Press, Inc., 1986), 1.

[8] *The Standard Manual and Constitution and by-Laws of the United Holy Church of America, Incorporated*, Revised ed. (Greensboro, NC: United Holy Church of America, Inc., 2005), 2.

[9] Stanley M. Burgess and Gary B. McGee, *Dictionary of Pentecostal and Charismatic Movements*, (Grand Rapids, MI:Zondervan Publishing House, 1988), 857.

Gospel Tabernacle Church has always been a leading church and trendsetter. Its history and tradition of great pastoral leadership provided a sense of pride for the members. The first pastor, Rev. John Harris organized worship services in a small home on North Ohio Avenue, in Columbus in the year of 1903. For twenty years a small group gathered together and worshipped in what was called the "Mission." Under the banner of the Missionary Alliance Church, the "Mission" was able to construct a church on North Ohio Avenue. This building was located between Mt. Vernon Avenue and Long Street and became a familiar meeting place for people throughout the city.

Elder Harris and his wife Melvina were greatly loved as spiritual leaders. One of the older members of Gospel Tabernacle Church remembers them as loving parental figures to all the young children. During the early 1920's, Elder Harris, at the invitation of men promoting a rapidly growing holiness movement, went to Goldsboro, North Carolina to attend the Annual Holy Convocation. So impressed was he with these men, Bishops H.L. Fisher, G. J. Branch and J. D. Diggs, that by 1924 the "Mission" had become incorporated into the United Holy Church. It was during this transition that the "Mission" changed its name to Gospel Tabernacle Church.

Elder Harris was the key person in organizing the Northwestern District of the United Holy Church. Bishops Fisher, Branch and Diggs also assisted. Bishop Diggs was sent to the district as president.[10] The first annual Northwestern District convocation convened at Gospel Tabernacle Church under the leadership of Bishop Diggs. At the time, the newly formed district consisted of Ohio, Indiana, Michigan, West Virginia, Western Pennsylvania, and Eastern Illinois. Elder Harris died in 1930. Immediately

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[10] William Clair Turner, "The United Holy Church of America : A Study in Black Holiness-Pentecostalism" (Ph D, Gorgias Press,
Duke University, 2006), 38.

following his death, the ministers of the church kept the church going while the church was without a pastor. That same year Bishop Diggs became the second pastor of Gospel Tabernacle Church.[11]

Bishop Jefferson Davis Diggs was a significant figure in the classical configuration of the United Holy Church. He was the key person in registering the charter for the organization in the state of North Carolina. Known as a scholar, he was always associated with promoting education in the church. A graduate of the theological school at Livingston College and a successful pastor of St. Paul Methodist Episcopal Church in Winston-Salem, North Carolina, Bishop Diggs left St. Paul and organized Union Mission Church which was unaffiliated. After meeting Bishop Fisher, Bishop Diggs became affiliated with the "Holy People."[12] Bishop Diggs served as pastor of Gospel Tabernacle Church for five years and concurrently served as Bishop of the Northwestern and West Virginia Districts. He resigned as pastor of Gospel Tabernacle Church and as District Bishop in 1935 due to the illness of his wife.

Elder Henry H. Hairston of Durham, North Carolina became the third pastor of Gospel Tabernacle Church in 1935. Like Bishop Diggs, Elder Hairston strongly believed in education. Before coming to the United Holy Church, Elder Hairston was a school principal and a Presbyterian minister.[13] Elder Hairston was well known for his great preaching skills. Many of the older members of Gospel Tabernacle Church can recount some of his most famous sermons. The mother of the writer of this document could even

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[11] Kelvin Louis Freeman, "Collaborative Leadership: Equipping Potential Youth Leaders to Organize and Administrate Youth Ministries" (United Theological Seminary, 2007), 6.

[12] Turner, 27.

[13] Freeman, 6.

remember Elder Hairston (who had become a bishop by this time) coming to her church in Washington, D.C. when she was a young girl. She said he preached for two hours but the people were so spell-bound by his ministry that nobody moved. It was under the leadership of Elder Hairston that Gospel Tabernacle Church erected a new church building in 1938 at 1205 Hildreth Avenue which is the present-day location.

The United Holy Church took notice of Elder Hairston and consecrated him as bishop in 1944. He was elected vice president of the general church in 1947 and became general president in 1949. In his address to the general convocation delegates of 1951 in Goldsboro, NC, he emphasized quality Christian education and support of the denominational schools in Columbus, Ohio and Goldsboro, North Carolina. He said that teachers should be qualified intellectually, morally and spiritually. Also, he said that it is better to mold boys than to mend men.[14] After 28 years of dedicated service to Gospel Tabernacle Church, Bishop Hairston died in 1963.

Elder Edward Clement, who was pastoring in Cleveland, Ohio, was appointed to serve as interim pastor for a one-year period. After one year, the church elected Elder Odell McCollum as pastor in 1964. Elder McCollum who was pastoring House of Prayer in Warren, Ohio moved his family to Columbus to become the fourth pastor of Gospel Tabernacle Church. Elder McCollum was honored to follow in the footsteps of Bishop Hairston who was his "father" in the ministry. Under Elder McCollum's leadership, the church experienced tremendous numerical growth. In 1966 an addition was built onto the church which included a pastor's study, meeting rooms, classrooms, and restrooms.[15] As

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[14] Gregory, 103.

[15] Freeman, 7.

they did with Bishop Hairston, the general church took notice of Elder McCollum and consecrated him bishop in 1972.

In 1986 Bishop McCollum led Gospel Tabernacle Church in reconstruction and enlargement of the entire building. This provided more space for worship, additional classrooms and a fellowship hall. After serving in several capacities on the district and general church level, Bishop McCollum was elected general president of the United Holy Church of America in 1996. One of Bishop McCollum's historic accomplishments as general president was initiating and orchestrating the reunification of the general body with the Southern District which split from the parent body in 1977. After twenty three years of separation, thousands of delegates came together in May 2000 and witnessed the reunification ceremony which was held during the general convocation in Greensboro, North Carolina.[16] Known as the "Prince of Preachers," Bishop McCollum served as Gospel Tabernacle Church's longest tenured pastor. After 38 years of service, he retired in June of 2003.

The writer, who is a fifth generation preacher, was elected as the fifth pastor of Gospel Tabernacle Church in November 2003. After a somewhat contentious selection process, the writer was selected over two other candidates. Both of the other candidates were "sons" of the church. One was an associate minister and the other had left the church five years earlier to pastor a church in Youngstown, Ohio. Coming from Washington, D.C., some viewed the writer as an outsider with no prior connection to the history of Gospel Tabernacle. To add to the tension, some of the members believed that the former pastor preferred one of the other candidates over the writer. Despite the

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[16] Carla Bowens, "The United Holy Church of America: The Division and Reunification of an African American Religious Organization," (Hyattsville, MD: George Washington University, 2007), 3.

sometimes contentious process, the congregation chose the writer with a large majority to be the next pastor.

Assuming the pastorate of a church with such a history of great pastoral leadership was a daunting task for the writer. Each of the four pastors that preceded the author left a great history of achievement in the local church and in the national denomination. Three of the pastors were bishops, two of which became bishops while serving Gospel Tabernacle as pastor. The two pastors who immediately preceded the writer both became the presiding bishop of the denomination. Along with exceptional pastoral leadership, the church has been a leader and trendsetter among churches in the city, and local denominational district. Gospel Tabernacle Church also holds prominent status within the United Holy Church as a leading church with the distinction of being the only church in the denomination to have produced two general presidents.

The writer's challenge has been one of succeeding the former pastor who continued to serve as general president of the denomination after his retirement from the local church. As the former pastor and current general president, he was still a major presence in Gospel Tabernacle Church. Whether he was physically there or not, his presence loomed large. As the longest tenured pastor of Gospel Tabernacle Church, his imprint was indelibly woven into the fabric of the church. He would attend at least one Sunday a month until his death in August of 2005.

Spiritual Autobiography

The researcher strongly believes that his own personal background and spiritual journey have helped to prepare him to succeed the former pastor of Gospel Tabernacle

Church. As a fifth generation preacher, the author needed to look no further than his own family to see examples of successful preachers and pastors. Growing up as the son of a pastor was not always easy for the author. There were times when he felt it seemed unfair. In general, people expected more from the pastor's son simply because he was the pastor's son. It was early in life that the author learned how to live, survive and even thrive under the microscope of scrutiny.

As a child, the author's mother and father imparted a love for God and the church in him. Despite the scrutiny he faced, he loved going to church and participating in the activities of his home church, Mt. Zion Pentecostal Church, which was located in Washington, D.C. The author learned a great deal about God, the Bible, and being a Christian by observing the ministry of his father in the church and in the home. Indeed, the lifestyle example of both parents showed the author that Christianity was to be practiced and not just professed.

One of the unique things about being a pastor's son was that others had the expectation that one day the son would also enter into the ministry. As a young child, the author believed he would become a preacher one day but did not acknowledge the call right away. It was during his junior year at the University of Maryland that the author accepted the call to ministry. Ministry was not something the author aspired to. He shied away from the ministry, in part, because of what he observed while growing up in the house of a pastor. Although the author saw how rewarding and fulfilling ministry could be, he also saw the frustration, heartache and stress it caused his father at times. However, with his father's assurance that God would always be by his side, the author officially entered the ministry by preaching his initial sermon on January 28, 1990.

The years of 1990 and 1991 were eventful years for the author. In addition to entering the ministry, the author became engaged to the former Sabrina Daniels in May of 1990. Also, he graduated from the University of Maryland in December of that same year. After graduating from college, the author went to work for the Federal Deposit Insurance Company in 1991. After getting married in May of 1991, the author felt a divine call to attend seminary. He applied to the Howard University School of Divinity in August of 1991, was accepted, and began classes that same month working towards a Master of Divinity degree.

With the blessing of a supportive wife, the author attended school full-time while she supported them both with her salary alone. The author knew that seminary was not the norm for a Pentecostal preacher; however, he believed a theological education was necessary for professional ministry. Attending seminary was a seminal chapter in the author's life. His intellect was challenged and his understanding of ministry was stretched and subsequently broadened. He knew that he was preparing for future ministry challenges.

While seminary had a tremendous impact on the author's ministry, the episode that affected his life and ministry like no other was the sickness and death of his first child. The initial excitement of becoming parents was soon turned to despair and uncertainty during the first trimester of the author's wife's first pregnancy. It was then that doctors discovered serious irregularities in a sonogram of the baby. After months of uncertainty and not even knowing whether the baby would survive childbirth, Jazmyne Denise was born July 14, 1993. Her condition was called craniosynostosis. This occurs when the sutures which hold together the loosely fitting five bones of the fetal skull cap

prematurely close. When this happens, the brain is not allowed to grow and expand normally and begins to expand wherever it can. The result is deformity in the shape of the head and brain which can lead to other severe health problems. Jazmyne had many health problems.

For the next three months, the author and his wife cared for Jazmyne. This included frequent hospital stays, carrying portable oxygen for the baby to be used constantly and special feeding devices since the baby could not eat normally. During this period, the author and his wife grew closer to God and to each other as they dealt with the reality of caring for a very sick child. After three months of a valiant struggle to live, Jazmyne peacefully passed away at Children's Hospital while in the arms of the author's grandmother as she quietly sang the song entitled, "Yes Jesus Loves Me."

Jazmyne died during the fall semester of the author's final year at Howard University School of Divinity but he never considered dropping out of the program. He took a leave of absence that semester and his professors allowed him to take incompletes in all his courses. Determined to graduate with his class, the author completed two semesters worth of work in the spring semester. He graduated on time in May of 1994 and received the W.O. Carrington Foundation Award which signifies undaunted dedication to the Christian ideals; demonstrated ability and willingness to carefully prepare each sermon; and effective preaching skills. As a result of the sickness and death of his first child, the author developed a new level of strength, fortitude and compassion. Today, the author and his wife have two healthy and beautiful children, Brianna Elaine who was born January 4, 1995 and James Derrick, II who was born September 17, 1997.

After seminary, the author became the youth pastor of his home church in January of 1995. He and his wife served as a very effective team working with the youth. During their tenure as youth leaders, they developed a staff of youth ministry workers along with many programs and outreach efforts to enhance the spiritual lives of the young people. They were well respected by the young people and had a good working relationship with the parents. Although this was very fulfilling, the author knew that ultimately God had called him to be a senior pastor.

In 2001, the author received a letter from Union Gospel Tabernacle Church in Newark, New Jersey requesting that he become a candidate to fill their pastoral vacancy. The author agreed to become a candidate and began the process. The process entailed preaching for two Sunday services, teaching a mid-week Bible study and interviewing with the joint official governing board of the church. The author and his family were received very well and everything seemed as if he would be selected as the next pastor. However, the church selected someone who was much older than the author. Although disappointed, the author was more convinced than ever that God was preparing him to be a senior pastor one day.

In January of 2003, the author was appointed assistant pastor by his father and took on more responsibility. This included teaching weekly Bible study and overseeing most of the ministries of the church. In addition, it was the year that the author would become the pastor of Gospel Tabernacle Church. The author was invited to be the Men's Day speaker at Gospel Tabernacle in the month of May. Knowing that the pastor of Gospel Tabernacle, Bishop McCollum would be retiring in June, the author joked with his wife that she should be on her best behavior because it was going to be an unofficial

interview. The author traveled to Columbus, Ohio in May with his wife and children and was received warmly by the church.

Pastoring Gospel Tabernacle Church

Gospel Tabernacle Church contacted the author again in August of 2003 and requested that he become a candidate to succeed Bishop McCollum. Upon being selected over two other pastoral candidates, the author was thrust into the national spotlight of his denomination, the United Holy Church of America, Inc. Instantly people from all over the denomination knew that the author was the thirty five year old young man who took over the presiding bishop's church. With so many people watching him, the author felt a responsibility to succeed on behalf of other young ministers who desired to have the same opportunities.

Since coming to Gospel Tabernacle Church, the author has had the opportunity to engage in meaningful ministry and share his vision of "Transforming Lives Through the Power of the Gospel." He has also been able to grow as a person and leader through the relationships he built with the families of Gospel Tabernacle Church. The author has also instituted or reorganized the following ministries within the church: Men's Ministry, Women's Ministry, Youth and Young Adult Ministry, Media Ministry, Single's Ministry, Hospitality Ministry, New Believers Class, Seniors Ministry and Liturgical Dance Ministry.

Although the author was selected with an overwhelming majority, there were those in the congregation who were still very loyal to the former pastor. They often made their displeasure known to the author in various ways. One member would never look at

the author while he was preaching. She would sit to his left on the end of the pew closest to the wall and turn her body to the wall for the duration of the sermon. Eventually she left the church along with others who did not want the author as their pastor.

Like his predecessors, the author became active in the Northwestern District of the denomination. In 2005, the district president appointed the author to serve on the Board of Presbytery which examines candidates for ministerial license. In July of 2008, the author was elected 2nd Vice President of the district. The duties of the district 2nd Vice President include overseeing the following departments of the district; Bible Church School, Young People's Holy Association and Ushers.

At the time of this writing, Gospel Tabernacle Church is predominately African-American but includes Caucasian, Hispanic, Asian and East Indian representation. After reaching a membership zenith in the mid 1970's, the church began a steady decline in membership. There was an initial spike in membership after the author arrived. However, that spike was short-lived and growth was stagnant for some years. The author began experiencing a steady increase in membership after six years as pastor.

Through his experience at Gospel Tabernacle Church, the author realized the universal nature of his situation. Most pastors will have to engage in some form of transitional leadership. This means that he or she will have to follow a predecessor and lead a congregation with their own set of gifts and talents. Those gifts and talents may or may not have any similarity or relation to those of the predecessor. Hence the author understood his challenge was to be his own person with his own style while honoring those who preceded him.

As the author worked to set a new course for the church while honoring the storied past, he was often reminded of what some long-time pastors told him years ago. They said, "Son, you won't be the pastor until after seven years. Until then, you will just be their preacher. You will become the pastor after seven years." The author did not initially understand or agree with the statement. However, perhaps the transitional process does have a time-line. It is the author's sincere desire that this ministry project will help others make sense of the process and give sound and practical advice to pastors who must engage in transitional pastoral leadership. Hopefully by using a common systematic approach to transitional pastoral leadership, incoming pastors will have a greater chance to succeed in ministry.[17]

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[17] James R. Ball, *DNA Leadership through Goal-Driven Management* (Reston, VA: Goals Institute, 1997), 375.

CHAPTER TWO

STATE OF THE ART IN TRANSITIONAL PASTORAL LEADERSHIP

Understanding the common literature gives the researcher an understanding of the significant work already done in a particular area of interest. It also provides the foundation and framework for building upon that body of work.[1] A review of literature related to transitional pastoral leadership revealed common areas of interest and concern. Those common areas found in the literature were: 1) Knowing Church History, 2) Honoring and Celebrating the Predecessor, 3) Building Relationships, 4) Making Changes Carefully, 5) Preaching, 6) Understanding Role Expectations and 7) Taking Care of Oneself. This chapter will examine each of these topics in order to provide strategies and suggestions for incoming pastors.

Congregational Leadership in Anxious Times, written by Peter L. Steinke, explains the challenge of transitional pastoral leadership. According to Steinke, the task of leading a congregation presents both opportunities and challenges. Through pastoral leadership, a minister helps to address the needs of people while motivating them to direct their energies toward accomplishing a shared common purpose. In times of pastoral transition, there is often the challenge of heightened anxiety among the people. During this time, the people can be more demanding about their needs and as a result,

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[1] John W. Creswell, *Research Design : Qualitative, Quantitative, and Mixed Method Approaches*, 2nd ed. (Thousand Oaks, Calif.: Sage Publications, 2003), 20-21.

incoming pastors are often tested in new ways.[2] With this kind of demand upon the pastor, a definite plan of action is needed to ensure success.[3]

Knowing Church History

Pastoral Leadership, written by Robert D. Dale, asserts that it is important for the incoming pastor to take the history of the church seriously. Dale says that the history of a church propels it into its future. However, most congregations only give prospective pastors superficial information including church demographics, information about current church programs, and other statistical data. Dale contends that this information does not convey the deeper history of the church. Therefore, it is incumbent upon the incoming pastor to uncover the "sacred" stories, events, and objects of the church that give its history greater meaning.[4]

Soon after assuming leadership, the incoming pastor should develop investigative tools to uncover and discover a more complete history of the church. The new pastor can use informal or formal techniques to accomplish this. Using an informal approach, the new pastor can ask some long-time members of the church to give their personal overview of the church's history. A more formal approach would be to organize a group of laypersons to interpret the church's history for the new pastor. Dale believes that understanding the church's history will prevent the incoming pastor from the "accidental

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[2] Peter L. Steinke, *Congregational Leadership in Anxious Times : Being Calm and Courageous No Matter What* (Herndon, Va.: Alban Institute, 2006), 139.

[3] R. Henry Migliore, *The Use of Strategic Planning for Churches and Ministries* (Tulsa, Okla.: Harrison House, 1988), 15.

[4] Robert D. Dale, *Pastoral Leadership : A Handbook of Resources for Effective Congregational Leadership* (Nashville: Abingdon Press, 1986), 175.

arrogance of acting as if nothing of real importance has happened in this church prior to their arrival."[5]

Studying Congregations: A New Handbook, defines culture in the following way, "Culture is who we are and the world we have created to live in. It is the predictable patterns of who does what and habitual strategies for telling the world about the things held most dear."[6] *Ten Commandments for Pastors New to a Congregation*, by Lawrence W. Farris asserts that congregations, like the communities they are located in, are cultures. Therefore, incoming pastors must be cultural historians. Farris further states, "All congregations have unique histories, unwritten rules, carefully observed customs, cherished traditions, spoken and unspoken expectations of ministers and members, functional norms, famous and infamous characters, powerful legends, set patterns of relating to insiders and outsiders as well as buildings and geographical settings."[7] He compares the task of understanding church history to the task of the Old Testament Israelites who headed into the land of Canaan. Their ancient task was to search the land out and likewise it is the task of the incoming pastor to thoroughly search out the land of a new congregation.[8]

Understanding church history also helps the incoming pastor know what people consider important – be it a norm, custom or habit. *New Beginnings: A Pastorate Start Up Workbook*, by Roy M. Oswald explains why church history is important to the

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[5] Ibid., 176.

[6] Nancy Tatom Ammerman, *Studying Congregations : A New Handbook* (Nashville: Abingdon Press, 1998), 78.

[7] Lawrence W. Farris, *The Ten Commandments for Pastors New to a Congregation* (Grand Rapids, Mich.: W.B. Eerdmans, 2003), 1.

[8] Ibid., 2.

congregation. Often people want to continue doing things a certain way because they find it one way to recollect their own history.[9] In other words, their personal history is connected to the greater church's history.[10] Therefore, the new pastor should understand that taking the church's history seriously is personal to the congregation they serve. Oswald adds that taking church history seriously does not mean the new pastor can never make necessary changes in the future. It simply means that by taking the time to understand the past, the incoming pastor demonstrates a respect for where people are and what they value.[11]

Honoring and Celebrating the Predecessor

Strong bonds and relational ties are established between a long-tenured pastor and congregation. Upon retirement of the pastor, those bonds and ties do not dissolve. After the initial shock of the retirement announcement wears off, there is a grieving process that the congregation must go through. Although this grief is not because of death, there is still a very real sense of loss for the congregation. It is during this grieving process that the congregation begins to deal with separation anxiety. The congregation also begins to envision a future without the retiring pastor. Depending upon the time between the former pastor's departure and the incoming pastor's arrival, this grieving process may extend well into the new pastor's tenure.

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[9] Roy M. Oswald, *New Beginnings: A Pastorate Start up Workbook* (Washington, D.C.: The Alban Institute, 1989), 30.

[10] Gary L. Harbaugh, *Pastor as Person* (Minneapolis: Augsburg Pub. House, 1984), 22.

[11] Oswald, 30.

Changing Pastors: A Resource for Pastoral Transitions, written by Thomas P. Sweetser and Mary Benet McKinney, contends that many new pastors have experienced a long period of "settling in" because the congregation did not have adequate time to grieve the loss of the former pastor. If this period lasts too long, it can become unhealthy for the church. During this grieving process, there is little room in the collective hearts of the congregation to welcome and accept the new pastor.[12] The new pastor can facilitate the grieving process and help bring it to a close by honoring and celebrating the predecessor. This helps the congregation manage the grief and gives them the opportunity to celebrate all of the good memories. The congregation will begin to see the new pastor in a favorable light and create the necessary room in their collective hearts to receive a new minister.

Planning Your Succession: Preparing for Your Future, written by Samuel R. Chand and Dale C. Bronner, instructs new pastors to honor and celebrate their predecessor because people are in the process of shifting their loyalties. While the former leader is loved and revered, the congregation must now shift their loyalty to the new pastor. By celebrating the predecessor whenever there is an opportunity, the incoming pastor makes it easier for the congregation to transition their loyalty from the predecessor to the new pastor. Transition and acceptance can take time and will also depend greatly on the congregation.[13]

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[12] Thomas P. Sweetser and Mary Benet McKinney, *Changing Pastors : A Resource for Pastoral Transitions* (Kansas City, MO: Sheed & Ward, 1998), 9.

[13] Samuel R. Chand and Dale C. Bronner, *Planning Your Succession* (Highland Park, IL: Mall Publishing Co., 2008), 88-89.

Welcome Pastor: Building a Productive Pastor-Congregation Partnership in 40 Days, written by Fred Oaks, asserts that a key to building a healthy and strong relationship between the new pastor and congregation is the congregation's relationship with the predecessor. Oaks states, "A dearly loved pastor who retires after twenty-five years of faithful service will inspire feelings of loss and grief among most members."[14] The new pastor would do well to understand the love the congregation has for the predecessor. Instead of being intimidated by that close bond, the new pastor would most likely benefit by openly celebrating that love and bond between the predecessor and congregation. While the new pastor is unique and different from the predecessor, he or she should honor the past service given by the predecessor.[15]

Building Relationships

The value of people skills in the workplace is immeasurable. One study concluded that 85 percent of the reason people get a job, keep that job, and move ahead in that job has to do with their ability to build meaningful relationships.[16] In his book, *A Change of Pastors*, Loren B. Mead asserts that building relationships between the new pastor and congregation is essential to creating a framework for a successful future together. Mead writes, "If that work of activation is done well, the pastor will be in a live connection with the laity, a pastor-lay leadership team will be developing, and the scene will be set

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[14] Fred Oaks, *Welcome, Pastor : Building a Productive Pastor-Congregation Partnership in 40 Days*, 1st ed. (Grand Haven, Mich.: FaithWalk Pub., 2005), 3.

[15] Four Key Challenges in Pastoral Transitions, ed. Jr. Lovett H. Weems, in the Lewis Center for Church Leadership, http://www.churchleadership.com/leadingideas/issues/pdf/2007/070606.pdf (accessed March 12, 2010).

[16] Kenneth Boa, *The Perfect Leader* (Colorado Springs, Colo.: Victor, 2006), 209.

for a decade or two of creative learning and working."[17] Connecting with people, therefore, is critical for a leader who wants to influence people in a positive way.[18] According to George Cladis, author of *Leading the Team-Based Church*, building relationships is essential in a postmodern world. He says that postmodern people give others the right to lead them based on relational credit rather than titles and credentials.[19] Walter Brueggemann, in *Hopeful Imagination: Prophetic Voices in Exile*, concurs that a ministry of vitality requires deep concern for the people one serves.[20] In *The 21 Irrefutable Laws of Leadership* by John Maxwell, Maxwell interprets this concept as "The Law of Connection" which simply means that leaders touch a heart before they ask for a hand.[21] Leaders who strive to build relationships understand that nothing of significance can be achieved without the help of others.[22]

To build relationships, one must be accessible. In his book, *Winning with People*, Michael G. Zey explains the importance of being reachable to others. Zey asserts that if a leader wants support, he or she must be accessible to those same people whose support he or she desires. He cautions that accessibility means being reachable at home, in the car, or

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[17] Loren B. Mead, *A Change of Pastors : And How It Affects Change in the Congregation*, [Rev. ed. (Herndon, Va.: Alban Institute, 2005), 42.

[18] John C. Maxwell and Jim Dornan, *Becoming a Person of Influence : How to Positively Impact the Lives of Others* (Nashville, Tenn.: T. Nelson Publishers, 1997), 165.

[19] George Cladis, *Leading the Team-Based Church : How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders*, 1st ed. (San Francisco: Jossey-Bass, 1999), 21.

[20] Walter Brueggemann, *Hopeful Imagination : Prophetic Voices in Exile* (Philadelphia: Fortress Press, 1986), 51.

[21] John C. Maxwell, *The 21 Irrefutable Laws of Leadership : Follow Them and People Will Follow You*, Rev. and updated 10th anniversary ed. (Nashville, Tenn.: Thomas Nelson, 2007), 99.

[22] John C. Maxwell, *Equipping 101 : What Every Leader Needs to Know* (Nashville, Tenn.: Thomas Nelson Publishers, 2003), 3.

at the job.[23] As society engages in the electronic culture of the 21st century, being accessible also means engaging the multimedia world which offers several different ways of communication between pastor and congregation.[24]

Among the literature, opinions vary concerning with whom a new pastor should strive to build relationships. *Ready, Set, Lead!* by Lynda C. Ward and Steven P. Brey, suggests there are many benefits to establishing relationships with key leaders in the church. By listening to the key leaders, Ward and Brey believe the new pastor can become familiar with the church's history and its current needs. In meeting with key leaders, Ward and Brey instruct that the focus should be on the key leaders. New pastors should resist the urge to share plans and visions at this time. Instead, Ward and Brey say the new pastor's role at this meeting is to listen only.[25] By meeting with key leaders, the new pastor also shows that he or she has no problem sharing leadership responsibilities.[26]

Robert D. Dale suggests new pastors begin by building relationships with laypersons. Dale says, "Launching ministry with a 'names and needs' philosophy is a sound approach. Concentrating on getting acquainted with members and prospective members through home visits and other planned contacts provides the foundation for

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[23] Michael G. Zey, *Winning with People : Building Lifelong Professional and Personal Success through the Supporting Cast Principle*, 1st ed. (Los Angeles, Calif.
New York: J.P. Tarcher ;
Distributed by St. Martin's Press, 1990), 72.

[24] Russell W. Dalton, "Electronic Areopagus: Communicating the Gospel in Multimedia Culture," *Journal of Theology* CIII, no. (1999): 26.

[25] Lynda C. Ward and Steven P. Brey, *Ready, Set, Lead! : The New Pastor's Guide to Starting Ministry* (Nashville: Abingdon Press, 2006), 5.

[26] Celia A. Hahn, *Growing in Authority, Relinquishing Control : A New Approach to Faithful Leadership* (Bethesda, Md.: Alban Institute, 1994), 173.

your future ministry."[27] Dale suggests that there are three benefits that result from this kind of relationship-building: 1) new pastors discover their most comfortable ministry role, 2) new pastors gain basic information for ministry, and 3) new pastors gather personal and professional support for ministry.[28] By learning the names and by understanding the family situations of members, a new pastor will demonstrate care and concern for the congregation.[29] By knowing the congregation, the new pastor will also be able to lead according to the congregation's specific needs.[30]

One program sponsored by the Lilly Endowment specifically utilizes laity to mentor new pastors. The Transition into Ministry (TiM) program, established in 1999, uses laity to help orientate new pastors. The TiM program reports that direct laity involvement with new pastors result in the laity becoming invested in the success of the new pastor. The pastors success becomes their success as well.[31]

In Planning Your Succession, Samuel R. Chand and Dale C. Bronner assert that new pastors should seek out persons who have a history with the church and the wisdom to give advice. They further suggest creating a council of advisors whom the new pastor can call upon when faced with making difficult decisions. The assumption is that building

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[27] Dale, 181.

[28] Ibid.

[29] Douglas W. Johnson, *Vitality Means Church Growth*, Creative Leadership Series (Nashville: Abingdon Press, 1989), 120-121.

[30] Bob Phillips and Kimberly Alyn, *How to Deal with Annoying People* (Eugene, Or.: Harvest House Publishers, 2005), 106.

[31] David J. Wood, "Transition into Ministry and the Cultivation of Pastoral Excellence," *Sustaining Pastoral Excellence* (2008). http://www.divinity.duke.edu/programs/spe/articles/200804/transition.html (accessed 6/20/2010).

relationships with those that have experience, wisdom, power, and influence, will benefit the new pastor and church.[32]

A New Beginning for Pastors and Congregations, written by Kennon L. Callahan, examines what elements are needed to produce a good match between a new pastor and congregation. He suggests four factors that contribute to a healthy relationship between pastor and congregation. He identifies those factors as: 1) Falling in Love, 2) A Good Fit, 3) Mutual Growth, and 4) Growing Whole and Healthy Lives. Callahan defines "Falling in Love" as the pastor and congregation developing a healthy, constructive relationship of trust, respect, appreciation, and genuine love for one another. He asserts "A Good Fit" occurs when there is a meshing of the pastor's abilities and gifts with the objectives and hopes of the congregation and the congregation's mission in the community. Callahan believes "Mutual Growth" results when the pastor and congregation grow together in the church's overall mission. Lastly, according to Callahan, "Growing Whole and Healthy Lives" means that the pastor and congregation are experiencing the grace of God, the compassion of Christ, and the healing hope of the Holy Spirit. It is Callahan's contention that these four factors constitute a strong relational bond between pastor and congregation.[33]

When succeeding a long-tenured pastor, building strong relationships has another benefit for new pastors. Over time, strong loyalties develop between pastor and congregation. After a beloved pastor retires, the congregation often maintains fierce loyalty to that person. Years of performing weddings, baptisms and funeral services cause

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[32] Chand and Bronner, 90.

[33] Kennon L. Callahan, *A New Beginning for Pastors and Congregations : Building an Excellent Match Upon Your Shared Strengths*, 1st ed. (San Francisco: Jossey-Bass, 1999), 9-16.

people to deeply connect with pastors.[34] *The Elephant in the Boardroom: Speaking the Unspoken About Pastoral Transitions*, written by Carolyn Weese and J. Russell Crabtree, asserts that loyalty conflicts often occur when a new pastor succeeds a long-tenured pastor. Congregations sometimes have a hard time transferring their loyalty to the new pastor. Along with celebrating the legacy of the predecessor, building strong relationships within the congregation can help resolve the loyalty conflict some members may have. Weese and Crabtree believe that by building new relationships, the new pastor can ease the tension of transitioning loyalty from the former to the new pastor.[35]

Chand and Bronner compare a pastor's tenure to a bank account. The longer one serves as pastor, the greater the deposits build up over time. The predecessor's years of service enabled him or her to accumulate a substantial level of deposits. However, when the predecessor retires, that account is closed. The new pastor has to establish his or her own account. Chand and Bronner believe that building relationships over time will give the new pastor enough equity to make future changes in the church as needed.[36]

Making Changes Carefully

Perhaps the most delicate and potentially dangerous issue a new pastor faces is how and when to make changes. Evaluating a new church to determine where change is

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[34] Bob Wells, "Making Transitions," *Faith & Leadership* (2010). http://www.faithandleadership.com/features/articles/making-transitions?page=0,0 (accessed 6/20/2010).

[35] Carolyn Weese and J. Russell Crabtree, *The Elephant in the Boardroom : Speaking the Unspoken About Pastoral Transitions*, 1st ed. (San Francisco, CA: Jossey-Bass, 2004), 92.

[36] Chand and Bronner, 86-87.

needed can be a difficult task.[37] Despite potential conflict, change is necessary to facilitate progress.[38] Gordon MacDonald, author of *Who Stole My Church?*, contends that change is necessary for any church that wants to survive in the twenty-first century.[39] Even when a good church exhibits no apparent problems, change is still needed to transform the good church into a great church.[40] *Visioneering*, written by Andy Stanley, explains why some are so resistant to change within the church. Stanley says when a pastor attempts to bring about change, it can cause insecurities to arise in those who have grown accustomed to doing things a certain way.[41] Chris Hill, who succeeded the founder of Heritage Christian Center in Denver, Colorado in March of 2010 said, "Any time you change the senior pastor and the name of a church, that's about as much change as people can stand."[42]

How a new pastor facilitates change may determine future success or failure. Lovett H. Weems, Jr. contends that communication is essential during periods of change. He says that there can never be too much communication during times of change. Weems asserts that the pastor needs to give people information over and over again to ensure they understand what is going on. Weems says while the pastor does not have to be the

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[37] James Wilcox, *See the Vision, Be the Vision* (Shelbyville, KY: Wasteland Press, 2009), 49.

[38] H. B. London and Neil B. Wiseman, *They Call Me Pastor : How to Love the Ones You Lead* (Ventura, Calif.: Regal, 2000), 94.

[39] Gordon MacDonald, *Who Stole My Church? : What to Do When the Church You Love Tries to Enter the Twenty-First Century* (Nashville, Tenn.: Thomas Nelson, 2007).

[40] James C. Collins, *Good to Great : Why Some Companies Make the Leap--and Others Don't*, 1st ed. (New York, NY: HarperBusiness, 2001), 1.

[41] Andy Stanley, *Visioneering* (Sisters, Or.: Multnomah Publishers, 1999), 141.

[42] Electa Draper, "New Pastor Rebrands Heritage Church as Potter's House of Denver," *denverpost.com* (2010). http://www.denverpost.com/new/frontpage/ci_14501990 (accessed March 3, 2010).

only one communicating the information, the pastor should find multiple ways to give people information they will need to understand and interpret the changes.[43]

Robert D. Dale gives further insight concerning this delicate subject. He says that congregations often give new pastors a "honeymoon" period. This "honeymoon" period is a time when the congregation suspends judgment and allows room and latitude for the new pastor. This space gives new pastors "transition energy" or a "honeymoon" period in which to make certain changes. Dale contends that some new pastors poorly manage the "honeymoon" period by not making any significant changes. He believes some make themselves comfortable with familiar programs or routines and never utilize the congregation's excitement about having a new pastoral leader.[44]

Dale asserts that there is also the temptation to make too many changes during the "honeymoon" period. When a new pastor makes too many early changes, it may suggest that the pastor has little confidence in the people or that the pastor has a predetermined agenda and will not be open to input from the congregation. Dale believes that any change should be deliberate and necessary without regard to length of tenure. Dale contends that changes that are needed by the congregation, wanted by the congregation, and supported by the congregation are timely regardless of whether the minister is new or not.[45]

Lawrence W. Farris agrees with Dale that new pastors experience a "honeymoon" period. Farris defines the "honeymoon" period as the first twelve to eighteen months of a

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[43] Pastoral Transitions - Leaving Well, ed. Jr. Lovett H. Weems, in the Lewis Center for Church Leadership, http://www.churchleadership.com/leadingideas/issues/pdf/2008/210508.pdf (accessed March 12, 2010).

[44] Dale, 176-177.

[45] Ibid., 179.

new pastorate when the congregation is more willing than at later times to let the pastor make changes. Farris contends that a pastor only has a limited amount of changes he or she can make during this time. He defines these opportunities for change as "blue chips" and says that they must be spent wisely. Therefore, his contention is that these "blue chips" should only be used for changes that really matter. Farris believes that congregational cultures change slowly and can only absorb so much change at a time. Because Farris believes new pastors only have two or three "blue chips" to spend, he suggests they spend them on changes "that will deepen and enhance the congregation's life and ministry."[46]

In contrast to Dale and Farris, Roy M. Oswald insists that a new pastor should not make changes for the first six months. His concern is that changing things too quickly undermines the self-worth of lay persons and sends the message that they are doing things all wrong. Oswald is also concerned that making changes too quickly implies that only professional clergy have all the answers. Consequently, Oswald suggests that for the first six months new pastors should listen and watch intently to see how things get done in the church. After assessing the current operation of the church, the new pastor can begin determining what necessary changes need to be made to enhance the ministry.[47]

Samuel R. Chand and Dale C. Bronner offer additional reasons to be cautious of making changes too quickly. As discussed earlier in this chapter, building relationships within the congregation is crucial to the future success of new pastors. Without the necessary relationships and access to key advisors within the church, the new pastor will

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[46] Farris, 13-17.

[47] Oswald, 37.

struggle in the area of making change. Chand and Bronner assert that new pastors must resist making changes for which they lack the necessary relational equity. In other words, they believe that new pastors should make changes that evolve from their relationships within the church. Bronner sums this point up when he states, "Let the changes you make be evolutionary, not revolutionary."[48] When a pastor uses force to bring about change, the results can be very damaging.[49]

Lynda C. Ward and Steven P. Brey do not offer new pastors a specific time-table for making change. However, they do suggest a systematic approach to determining if change is needed, and if so, what kind. Ward and Brey contend that a new pastor must do an assessment of the church before making changes. They believe the following four questions must be answered before moving forward with specific changes: 1) Is your church healthy? 2) What are your church's current needs? 3) What is the current commitment level of its members? and 4) What is the church's context? Without thoroughly investigating these questions, Ward and Brey believe a new pastor has no basis for instituting change.[50] Once these questions are answered, changes and innovations will follow because a healthy and growing church demands them.[51]

John Kotter offers a systematic approach for managers to use when creating enduring change in their organizations. This eight-step approach can also be used and modified as needed by pastors to bring about change in their congregations. The first step

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[48] Chand and Bronner, 86.

[49] David R. Hawkins, *Power Vs. Force : The Hidden Determinants of Human Behavior* (Carlsbad, Calif.: Hay House, 2002), 132.

[50] Ward and Brey, 17-18.

[51] Thom S. Rainer, *Breakout Churches : Discover How to Make the Leap* (Grand Rapids, Mich.: Zondervan, 2005), 32.

is to "Establish a Sense of Urgency." Kotter explains that establishing a sense of urgency is essential in overcoming complacency. Also, it is helpful in gaining the cooperation needed to affect change. The second step is to "Create a Guiding Coalition" to guide the senior leader. Kotter explains that this coalition should consist of people with significant credibility and authority. Kotter adds that the coalition should include people outside the normal hierarchy of the organization. The third step is to "Develop a Compelling Vision." By developing a clear vision of a better future, leaders can get most people to agree with the proposed changes. The fourth step is to "Communicate the Vision." Once the vision is developed, it must be communicated to those in the organization by using various ways that reinforce the value of the proposed changes. The fifth step is to "Empower Others to Act on the Vision." By creating an atmosphere conducive to change, people within the organization will feel free to move forward with change. The sixth step is to "Generate Short-Term Wins." Creating short-term wins keep the urgency levels up in the organization and builds momentum. The seventh step is to "Consolidate Gains and Produce More Change." Kotter advises to resist the urge to declare victory too soon after short-term wins. Instead, use the credibility of early successes to create the necessary enthusiasm to tackle bigger problems. The eighth step is to "Anchor New Approaches in the Company's Culture." Until changes become part of the organizations culture, there is the risk of reverting back to the old way of doing things. Kotter suggests one way of doing this is by creating policies that describe how things are to be done.[52]

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[52] *The Essentials of Managing Change and Transition*, The Business Literacy for Hr Professionals Series (Boston
Alexandria, Va.: Harvard Business School Press ;
Society for Human Resource Management, 2005), 71-82.

Preaching

People come to church seeking spiritual growth and fulfillment.[53] On any given Sunday, a church congregation will consist of people from various backgrounds in need of divine direction.[54] Preaching is a primary way the church meets that need. In fact, Douglas W. Johnson in his book, *Vitality Means Church Growth*, asserts that growing congregations are grounded in a faith that is based on biblical preaching.[55] Therefore, it is a primary duty of the pastor to preach. Within the African American religious community, preaching is even considered the centerpiece of the worship experience.[56]

It is important that a new pastor gives the utmost care and attention to preaching. Lawrence W. Farris explains that preaching is the way pastors touch the most people at one time with the message of God's love, grace and compassion.[57] Also, preaching is a way for the pastor to stand in a place of authority before the people.[58] For the new pastor, it is the way that most congregants form their first impressions about him or her. Through preaching, Farris asserts that many will make assumptions about the new pastor. He believes that many will assume that if he or she does a good job preaching, then he or she will also do a good job with other ministerial tasks as well. Conversely, if the new pastor

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[53] Lisa M. Hess, *Artisanal Theology : Intentional Formation in Radically Covenantal Companionship* (Eugene, Or.: Cascade Books, 2009), 2.

[54] Andrew Sung Park, *From Hurt to Healing : A Theology of the Wounded* (Nashville, Tenn.: Abingdon Press, 2004), 9.

[55] Johnson, 62.

[56] Kenneth L. Waters, *Afrocentric Sermons : The Beauty of Blackness in the Bible* (Valley Forge: Judson Press, 1993), ix.

[57] Farris, 24.

[58] Charles L. Campbell, *The Word before the Powers : An Ethic of Preaching*, 1st ed. (Louisville, Ky.: Westminster John Knox Press, 2002), 68.

does a poor job preaching, some congregants will doubt whether he or she is capable of handling other pastoral duties.[59] While preaching acumen is not an absolute indicator of overall pastoral ability and effectiveness, the ability to preach well can work in the new pastor's favor. People will overlook many faults of the pastor, but they are not as forgiving of a pastor who constantly underperforms in the pulpit.[60]

Robert D. Dale believes that new pastors should give attention to their preaching subject matter as well. Dale instructs new pastors to preach mainstream issues and avoid controversial topics. By doing this, Dale believes it will help new pastors create a warm climate during worship. In addition, Dale asserts that the tone of public statements by the new pastor may be crucial in establishing a bond with members.[61] Ultimately, through preaching, the new pastor can convey a positive impression for the congregation.

To be clear, preaching is a tool used to give divine guidance and direction to the congregation. H. Grady Davis contends that the preacher's objective in preaching should be to "win from men a response to the gospel, a response of attitude and impulse and feeling no less than of thought."[62] While the pastor is the instrument used to bring forth the message, Marvin A. McMickle, author of *Living Water for Thirsty Souls*, cautions every pastor to remember who the people really need to hear. McMickle reminds every pastor that the congregation does not come to hear their wit and wisdom. The

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[59] Farris, 24.

[60] Donald H. Bowen, "Passing the Torch: Changing Church Leadership in a Changing World," (Calleo, VA: Sonrise Press, 1998). http://www.vbmb.org/uploads/PassingtheTorch.pdf (accessed 6/20/2010).

[61] Dale, 181.

[62] Henry Grady Davis, *Design for Preaching* (Philadelphia,: Muhlenberg Press, 1958), 5.

congregation comes to hear the word of the Lord.[63] Not only do the people come to hear the word of the Lord, they also come to experience Christ. In his book, *Preaching That Makes The Word Plain*, William C. Turner writes, "Preaching makes Christ present among the people."[64]

Understanding Role Expectations

It has been well noted that the job of a pastor is a high stress occupation. Author, Kenneth Alan Moe, writes in his book, *The Pastor's Survival Manual*, "Pastors are expected to be interested in a wide variety of topics, able to converse with just about anybody about nearly anything. Not only does the pastor fill the role of resident sage, but also is often sought out as the fount of reliable facts about life."[65] With so much expected of the pastor, there is often confusion about the role of a pastor within the congregation. This is especially true for incoming pastors. Roy M. Oswald asserts that issues around role identity for pastors can take at least three forms: 1) Role ambiguity – being unclear as to what expectations one's role contains, 2) Role confusion – members holding different, often contradictory, role expectations of a clergyperson, and 3) Role overload – clergy becoming overwhelmed by all the expectations coming at them. Oswald believes

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[63] Marvin Andrew McMickle, *Living Water for Thirsty Souls : Unleashing the Power of Exegetical Preaching* (Valley Forge, PA: Judson Press, 2001), XV.

[64] William Clair Turner, *Preaching That Makes the Word Plain: Doing Theology in the Crucible of Life* (Eugene, OR: Cascade Books, 2008), 3.

[65] Kenneth Alan Moe and Alban Institute., *The Pastor's Survival Manual : 10 Perils in Parish Ministry and How to Handle Them* (Bethesda, MD: Alban Institute, 1995), 1.

that establishing role clarity may take years to accomplish. However, he contends that the process needs to begin at the beginning of a new pastorate.[66]

Oswald believes a good way to begin the process of role clarity is by gaining clarity about one's own role expectation. Once a new pastor understands what he or she expects from his or her role, then he or she can begin the process of sharing those personal expectations with the congregation. Through dialogue with the congregation, the new pastor can begin to understand their expectations of him or her. Oswald asserts that a congregation's expectations of a new pastor will also be related to their experiences with the predecessor of the new pastor. Whether positive or negative, the congregation will form some role expectations based on that past experience.[67] When the new pastor has a clear understanding of his or her personal expectations and the congregation's expectations, they can develop commonly shared role expectations. Understanding expectations is a key to developing healthy and productive long-term relationships.[68]

Lawrence W. Farris believes that new pastors may have problems when succeeding "do-it-all" pastors. When predecessors do not have clearly defined roles, it can be difficult for new pastors to establish their own role expectations with the congregation. Congregations may assume the new pastor will simply carry on in the same way the predecessor did. Farris believes that despite the many roles some pastors perform, the primary function of the pastor is to proclaim the gospel of Jesus Christ. Beyond proclamation, Farris asserts there are two responsibilities of the pastor, "he is the

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[66] Oswald, 40-41.

[67] Ibid., 41.

[68] Stephen Kliewer, *How to Live with Diversity in the Local Church* (Washington, D.C. (4125 Nebraska Ave., NW, Washington 20016): Alban Institute, 1987), 59.

resident theologian; and he is to equip the people to carry out those ministries suited to their gifts, individually and corporately."[69] Farris asserts that it is ultimately the new pastor's responsibility to clarify his or her role with the congregation. If this is not done, the congregation will impose their own expectations.[70]

Taking Care of Oneself

The components of the self as described in scripture are heart, soul, mind and strength. These are the tools persons use to fulfill God's call on their lives. If the heart, soul, mind and strength of a person are not maintained, that person's capacity to fulfill God's will for his or her life is hampered. Eventually, a lack of self-care will stifle one's ability to accomplish the will of God for his or her life. This is especially true for new pastors in light of the many demands they face. Lawrence W. Farris asserts that new pastors should begin immediately taking care of themselves.[71]

According to Farris, "Heart, soul, mind, and strength describe the fullness of the human being, with the heart corresponding to the emotional life, the soul to the spiritual life, the mind to the intellectual life, and strength to the physical life."[72] Farris contends that while no one is equally fit in all four areas, attentiveness to each area is essential for the overall well-being of an individual. He believes that by seeking to find a balance with

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[69] Farris, 76.

[70] Ibid.

[71] Ibid., 48-49.

[72] Ibid., 49.

all four areas, a pastor will enhance his or her ability to fulfill God's purpose in his or her life.[73]

Roy M. Oswald also believes that new pastors should begin taking care of themselves immediately. Unlike Farris, Oswald also stresses the importance of new pastors tending to the needs of their spouse and family. He says it's important to make sure that the spouse and family are handling the transition well because they are the pastor's primary support system. Pastors' families often get little attention during the transition process because of all the demands on the new pastor. When the minister faces problems in the church, often the most serious collateral damage is to the minister's marriage.[74] However, Farris asserts that by taking care of the spouse and family, a new pastor will strengthen his or her ability to be successful in pastoral ministry.[75] To accomplish this, Robert D. Dale suggests new pastors keep lines of communication open with their spouses and families and be deliberate in spending quality time together on a regular basis.[76]

Conclusion

The universal challenge for any pastor is the struggle to hear and discern the voice and will of God.[77] Howard Thurman explains that by seeking God, one makes himself

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[73] Ibid.

[74] Guy Greenfield, *The Wounded Minister : Healing from and Preventing Personal Attacks* (Grand Rapids, Mich.: Baker Books, 2001), 97-98.

[75] Oswald, 7-8.

[76] Dale, 182.

[77] Charles M. Olsen, *Transforming Church Boards into Communities of Spiritual Leaders* (Washington, D.C.: Alban Institute, 1995), 84.

available to the mind, to the wisdom, and to the love of God.[78] All pastors should understand that private devotional time is fundamental for ministerial health.[79] Judson Cornwall contends that prayer is a natural reflex action of the human spirit.[80] However, with the daily stress and pressure of ministry, John E. Biersdorf believes that it can be difficult to maintain a consistent prayer life.[81] In his book, *A Sacred Sorrow*, Michael Card contends that it is precisely during seasons of struggle that God desires His people to poor out their heart to Him.[82]

The specific task of succeeding a long-tenured pastor requires certain skill, strength and guidance from God. George A. Buttrick in his book, *Christ and Man's Dilemma*, asserts that by acknowledging human limitations, one can begin to receive wisdom from God.[83] Fred Oaks suggests that new pastors follow the example Jesus set when He entered into ministry. Oaks points out that after Jesus was baptized, He was led by the Spirit into the wilderness for forty days of prayer and reflection. Oaks advises that this is a good way to begin shared ministry between a new pastor and congregation. By beginning with a season of prayer and reflection, both pastor and congregation

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[78] Howard Thurman, *The Inward Journey*, [1st ed. (New York,: Harper, 1961), 125.

[79] Marva J. Dawn, *The Sense of the Call : A Sabbath Way of Life for Those Who Serve God, the Church, and the World* (Grand Rapids, Mich.: W.B. Eerdmans Pub. Co., 2006), 72.

[80] Judson Cornwall, *Praying the Scriptures : Communicating with God in His Own Words* (Lake Mary, Fla.: Creation House, 1990), 13.

[81] John E. Biersdorf, *How Prayer Shapes Ministry* (Washington, DC (4125 Nebraska Ave., NW, Washington 20016): Alban Institute, 1992), vii.

[82] Michael Card, *A Sacred Sorrow : Reaching out to God in the Lost Language of Lament : Experience Guide* (Colorado Springs, CO: NavPress, 2005).

[83] George Arthur Buttrick, *Christ and Man's Dilemma* (Nashville, New York,: Abingdon-Cokesbury Press, 1946), 180.

demonstrate an understanding that God is the source of any future success.[84] In other words, pastor and congregation are divinely empowered to accomplish great things together when they first admit that they are powerless to do it on their own.[85]

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[84] Oaks, 4.

[85] Richard Bondi, *Leading God's People : Ethics for the Practice of Ministry* (Nashville: Abingdon Press, 1989), 106.

CHAPTER THREE

THEORETICAL FOUNDATION

Historical Context

The term "Black Church" does not refer to any one institution or denomination. It encompasses the various Christian churches and denominations created by African Americans to worship freely as they chose. The Black Church was born out of the deplorable conditions created by slavery in the United States.[1]

Although the modern Black Church was born in the United States, religious faith for Africans dates back farther than 1619 when Africans first landed in Jamestown, VA. For them, the practice of religious faith started in Africa. Bruno Chenu noted that, "More than an imposition by the whites, it was the similarity between the Christian religion and their traditional religion that fostered the passage of the faith of the hated master."[2] Therefore, Africans brought with them a tradition of religious faith that evolved over time and adapted to their present situation.

As a way to control Africans who were sold in America, they were forced to relinquish their culture which included their traditional religion. Slaves could either surrender without struggle, or they could make a conscience effort to resist whether

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[1] Norma Jean Lutz, *The History of the Black Church*, African-American Achievers (Philadelphia: Chelsea House Publishers, 2001), 11.

[2] Henry H. Mitchell, *Black Church Beginnings : The Long-Hidden Realities of the First Years* (Grand Rapids, Mich.: W.B. Eerdmans Pub., 2004), XV.

overtly or covertly. C. Eric Lincoln contended that they did both and in so doing became a distinctive subculture, rooted in the African heritage. The end result was that they became Black Americans, and as an expression of their new identity, they created the Black Church.[3]

Early on, as black slaves considered the evils of slavery, they increasingly turned to the language, symbols, and worldview of the Christian scriptures.[4] Although slaves became involved in the institutional church which was sanctioned by the slave master, the religious experience of the slave could not be fully contained in the visible institutional church. In fact, the slaves had an extensive religious life which was hidden from the slave master. This "invisible" institution would meet after regular Sunday worship on weeknights to have informal prayer meetings in slave cabins.[5] Through these secret meetings, slaves were able to freely express themselves as they worshipped God. Uninhibited by the threat the slave master's critique, slaves prayed, sang songs and worshipped as they pleased.

Going to church for slaves was a necessity. Unlike whites who adhered to custom and tradition, blacks went to church for spiritual survival. The church was the one place where blacks could find consolation, unity and mutual assistance.[6] Norma Jean Lutz in her book *The History of the Black Church* asserted, "They came to rely on the spiritual

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[3] C. Eric Lincoln, *Race, Religion, and the Continuing American Dilemma* (New York: Hill and Wang, 1984), 62-63.

[4] David Fleer and Dave Bland, *Reclaiming the Imagination : The Exodus as Paradigmatic Narrative for Preaching* (St. Louis, Mo.: Chalice Press, 2009), 119.

[5] Albert J. Raboteau, *Slave Religion : The "Invisible Institution" In the Antebellum South* (New York: Oxford University Press, 1978), 212.

[6] Gayraud S. Wilmore, *Black Religion and Black Radicalism : An Interpretation of the Religious History of Afro-American People*, 2nd ed. (Maryknoll, N.Y.: Orbis Books, 1983), 76.

refreshment that came from prayer, preaching, song, and communal support to counteract the agonies of day-to-day life. They prayed for deliverance and for freedom, believing strongly that if they did not live to see it, surely their children would."[7] Ultimately, many slaves viewed the Black Church as God's visible instrument for freedom and justice.[8]

It is important to understand Christianity from the vantage point of the slave master and from the vantage point of the slave. The slave master's intent in converting slaves to Christianity was to keep them docile and under control. The white church also used Christianity to sanction slavery by promoting Christianity as a means of converting the heathen to Christian civilization.[9] Slave masters would even use the Bible to justify slavery. To give theological justification for the practice of slavery, slave masters would use the so-called "Curse of Ham." David M. Whitford wrote in his book, *The Curse of Ham in the Early Modern Era*, "According to the mythology that developed around this story, Noah cursed his son Ham to perpetual slavery. According to Genesis 10, Ham was the founding father of Africa. Thus, Africans are an accursed race predestined by God to inferiority and slavery."[10] This interpretation of Genesis 9 was used as proof that people of African descent should be slaves. Modern scholarship concludes that this interpretation of Genesis 9 is inaccurate and misleading. Using the "Curse of Ham" as theological

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[7] Lutz, 21.

[8] James H. Cone, *Risks of Faith : The Emergence of a Black Theology of Liberation, 1968-1998* (Boston, Mass.: Beacon Press, 1999), 111.

[9] John Hope Franklin and Alfred A. Moss, *From Slavery to Freedom : A History of Negro Americans*, 6th ed. (New York: Knopf, 1988), 175.

[10] David M. Whitford, *The Curse of Ham in the Early Modern Era : The Bible and the Justifications for Slavery*, St. Andrews Studies in Reformation History (Farnham, England ; Burlington, VT: Ashgate Pub. Ltd., 2009), 2.

justification, slave masters would enlist the help of white preachers who would preach to slaves concerning how the Apostle Paul admonished them to be obedient to their masters.

During the time when abolitionists began to crusade against slavery, whites became more suspicious of Blacks involved in religious activities. Black preachers were outlawed between 1830 and 1835 and slaves were required to attend the white churches of their masters.[11] In the book, *From Slavery to Freedom*, John Hope Franklin and Alfred A. Moss, Jr. wrote, "The invitation to Negroes to attend the white churches, the acceptance of which bordered on compulsion, did not represent a movement in the direction of increased brotherhood. Rather, it was the method that whites employed to keep a closer eye on the slaves."[12] Also, by 1835 the South had taken away the right of assembly from most free Blacks. They could not hold church services unless a respected white minister was present.[13]

Although the slave and the slave master professed Christianity, the slave's understanding of Christianity was different from that of the slave master. While the white preacher rarely, if ever, preached about Moses and the Exodus, a few slaves illegally learned to read and began to read the Bible for themselves. They focused on passages which gave them hope and strength. Instead of verses like Ephesians 6:5 which admonishes slaves to be obedient to their masters, slaves would choose scriptures like Galatians 6:7 which teach that people will reap what they sow.[14] In a very real sense, slaves took the Christianity presented by the slave master and retro-fitted it for their

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[11] Franklin and Moss, 124.

[12] Ibid.

[13] Ibid., 139.

[14] Mitchell, 16.

community to meet their own needs. Also, the symbols, myths and values of the Judeo-Christian tradition helped the slave community to form its own self-image.[15] Henry H. Mitchell, in his book, *Black Preaching: The Recovery of a Powerful Art*, wrote:

> The slaves adopted and adapted the holy wisdom of their conquerors because African culture assumed it was to learn as much as possible about the gods who gave the enemy victory, in spite of their own gods. Once language changes had robbed them of their own proverbs and other holy wisdom, the process of adaptation was accelerated. This process, however, did not stop where it might be expected. Exposed in depth to the Old Testament, the slaves found it amazingly similar to their traditional faith. There were many parallels, such as the Tower of Babel, a female source of evil, and a deception story quite similar to Jacob's story. The word tribe in the Old Testament means extended family society, just as it does in West Africa. They knew God to be just, provident, omnipotent, omniscient. Their praise names for God consisted of these very theological adjectives. When they got to the New Testament, Galatians 6:7-9 bespoke a law of identical harvest long familiar in African proverbs. They understood well the tale of the Exodus and devised a spiritual song to celebrate it ("Go down, Moses"). They needed only the rest of the Bible, Jesus, and hell to be thoroughly and speedily Christian. And the love they quickly developed for Jesus who was "'buked and scorned" like them was monumental.[16]

Mitchell commented on the similarities of the experiences of the Hebrews and African slaves in America. The similarities made it easier for the slaves to identify with Christianity. However, it cannot be overstated that the slave's true religion did not reflect that of their masters. Their Christianity was truly their own, something that even the slave master could not take from them.[17]

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[15] Raboteau, 213.

[16] Henry H. Mitchell, *Black Preaching : The Recovery of a Powerful Art* (Nashville: Abingdon Press, 1990), 56-57.

[17] Lutz, 21.

Central to the development of the Black Church and the spiritual formation of slaves was the emergence of the Black preacher. White preachers were licensed by the established white church and hired to preach to slaves, but uneducated slave preachers were licensed only by the Spirit.[18] Their job was to preach a relevant message of hope to slaves who needed to know that a better day was coming. This understanding of hope beyond their present circumstances was labeled "otherworldliness" and frowned upon by the white established church. However, as Gayraud S. Wilmore explained,

> The preacher was most relevant to this world when he was telling his congregation what to expect in the next one, precisely because he whetted appetites for what everyone knew whites were undeservedly enjoying in the here and now. His congregation had no difficulty understanding that he wanted them to have the best of this world too, for what else could he mean by always talking about a just God from whom everyone—including black folks—gets his or her due? White preachers never made as rich and elaborate a use of religion as their black brothers of the cloth.[19]

From the inception of the Black Church until now, the pastor has always been vital to the church. Norma Jean Lutz wrote, "For generations, whether slave or free, the black community revered their black preachers and ministers. These men held positions of authority and respect, a privilege they could experience nowhere else…While in the white man's world an African-American man might be called "boy," in the pulpit of a black church, he commanded attention and respect."[20] The church became the first social institution fully controlled by Blacks which gave preachers the opportunity to develop leadership skills for the church and greater community.[21]

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[18] Raboteau, 212.

[19] Wilmore, 76.

[20] Lutz, 72-73.

[21] Franklin and Moss, 211.

As a pastor in the Black Church, a preacher is expected to perform various duties. In one sense, the pastor is expected to be all things to all people. Benjamin S. Baker in his book, *Shepherding the Sheep*, contended that the role of the Black preacher has its roots in West African tradition. In West African tradition, there was the chief, who was the administrator, organizer, judge, and justice. Also, there was the medicine man who was a priest and healer. There was the elder who was called upon for wisdom and guidance. Lastly, there was the witch doctor who would cast out evil spirits and make contact with other spirits if needed. Baker concluded that the role of the modern Black pastor is a culmination of these separate and distinct West African roles combined into one.[22]

C. Eric Lincoln and Lawrence H. Mamiya conducted a survey of 1,531 pastors to assess how pastors ranked their pastoral responsibilities in order of importance. The areas of pastoral responsibility considered were as follows: civic leadership, teaching, preaching, leading worship, visitation and counseling, fundraising, administration of the church, and leadership of groups within the church. Fundraising ranked seventh in importance with .2%. Civic leadership and Visitation and Counseling tied for sixth in importance with .9%. Leading worship ranked fifth in importance with 1.4%. Leadership of groups within the church ranked fourth in importance with 2.5%. Church administration ranked third in importance with 4%. Teaching ranked second in importance with 23.4%. Preaching ranked first in importance with 60%. The authors of this survey concluded that the survey results lend factual weight to the perceived importance of preaching in the Black Church.[23] To further underscore the importance of

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[22] Benjamin S. Baker, *Shepherding the Sheep* (Nashville, Tenn.: Broadman Press, 1983), 16-17.

[23] C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African-American Experience* (Durham: Duke University Press, 1990), 136.

preaching in the Black Church, the words of Bishop J. O. Patterson who was the presiding bishop of the Church of God in Christ from 1968 to 1989 should be considered. He once said that the congregation would forgive the pastor for just about anything: lying, stealing, cheating and even adultery; however, they will not forgive the pastor if he cannot preach.[24]

The central role of preaching in the Black Church tradition originated in the oral tradition of traditional African religion. This continuity of tradition was first witnessed in the Black Church with the development of the slave preacher. Because slaves were not allowed to read and write, the slave preacher became the one who transmitted to stories of the Bible to other slaves. With the use of oratorical skill and wit, the slave preacher painted vivid mental pictures by using the words of a sermon.

Although ministry was important to the slave preacher, most did not have the liberty of choosing ministry as a vocation. Unlike their white counterparts who preached as a full-time profession, slave preachers were not expected to make a living by preaching. Lincoln and Mamiya stated, "Most slave preachers worked in the fields or worked as artisans and blacksmiths, besides carrying out their duties as preacher. Rev. Richard Allen, for example, founded Mother Bethel A.M.E. Church while he worked successfully in a variety of business enterprises. He continued to pursue his civic, economic, and pastoral tasks even after he became bishop of his denomination."[25]

This same phenomenon can be seen in the Black Church today. It is not uncommon for Black preachers to work secular jobs in addition to their ministry duties.

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[24] James Derrick Johnson, by James H. Johnson, February 8, 2010, Personal telephone conversation with Pastor James H. Johnson. Pickerington, OH.

[25] Lincoln and Mamiya, *The Black Church in the African-American Experience*, 132.

Some Black Churches pay full-time pastors; however, most contemporary black clergy are bi-vocational because the church does not pay a full-time salary. Many desire to be full-time pastors but must work a secular job to personally augment whatever the church pays.[26]

One way the Black Church has tried to compensate for inadequate financial compensation throughout the year has been the institution of pastoral anniversary celebrations. This tradition has become a mainstay in the Black Church. The most common objective is to celebrate the past year of pastoral service and raise a significant amount of money for the pastor. The congregation is galvanized and mobilized to work toward a financial goal. Guest pastors and their respective congregations are often invited to share in the celebration and to help the sponsoring church raise additional money. The money which is raised often referred to as a "token of love" or a "love gift," is presented to the pastor during the anniversary celebration with all the pomp and circumstance the congregation and guests can muster.

Along with inadequate salaries, most Black Churches fail to provide adequate health insurance and pension plans for their clergy. Out of 1,531 Black clergy surveyed in the study by Lincoln and Mamiya, only 15.7% had provisions for pension and retirement. The inevitable result is that many Black clergy have to work long past retirement age in order to survive financially.[27] Sadly, many Black clergy die while pastoring because they can never afford to retire.

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[26] Ibid.

[27] Ibid., 133-134.

There are other remnants from the slave preacher's era that still linger today in the Black Church. In addition to financial hardships causing senior Black clergy to pastor past retirement age, is the fact that many Black churches resist the pastor retiring. One reason for this can be traced back to traditional African religion. The priests of the traditional African religions were the patriarchs of the families. They were the oldest living members of the family and the only one authorized to conduct the ceremonies of worship.[28] Henry H. Mitchell wrote,

> The fact that the Black Church is still evolving from African traditional religion is also seen, to some extent, in the way the churches of the masses still resist the removal of the senior members from office, no matter how feeble they may be. (Of course, power is also an issue.) Even the extravagantly flattering speeches of introduction, still often showered on aged deacons and pastors, are traditional praise speeches consciously or unconsciously honoring the office, as opposed to the occupant of the office. The speakers are just fulfilling a ceremonial function still alive and well in African culture as well as the United States.[29]

As the Black Church continues to evolve, more churches are supporting their pastors with full-time salary compensation. More churches are also beginning to offer retirement and pension plans. Accordingly, more Black churches are witnessing the retirement of their pastor for the first time in its history. Dr. Otis Moss, Jr. notes that his retirement from the historic Olivet Institutional Baptist Church in Cleveland, Ohio in 2008 was the first time in Olivet's seventy seven year history that a pastor has retired.[30] The retirement of Bishop Odell McCollum in 2003, which the researcher succeeded, was

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[28] Franklin and Moss, 20.

[29] Mitchell, *Black Church Beginnings : The Long-Hidden Realities of the First Years*, 15.

[30] Jr. Dr. Otis Moss, "Installation Program Booklet for Reverend Jawanza Karriem Colvin and the Olivet Institutional Baptist Church " (Cleveland, OH: 2009), 26.

the first time in Gospel Tabernacle's one hundred year history that its pastor had retired.[31] Likewise, at the close of the year 2010, the researcher's father will be the first pastor in the church's seventy two year history to retire from Mt. Zion Pentecostal Church in Washington, D.C. With the development of more pastors in the Black Church retiring, attention must be given to transitional leadership. As more pastors retire and as new incoming pastors assume leadership, mechanisms should be put in place and innovative strategies employed to ensure the successful transfer of power and continued success of the new pastor and church.

Old Testament Model

Numbers 27:12-23 states:

> And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Merebah in Kadesh in the wilderness of Zin. And Moses Spake unto the Lord Saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both

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[31] Kelvin Louis Freeman, "Collaborative Leadership: Equipping Potential Youth Leaders to Organize and Administrate Youth Ministries" (United Theological Seminary, 2007), 8.

> he, and all the children of Israel with him, even all the congregation. And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.[32]

The book of Numbers is the fourth book of the Pentateuch, which consists of the first five books of the Hebrew Bible. Many Bible scholars attributed the authorship of the book to Moses. According to Bible scholars Raymond B. Dillard and Tremper Longman III,

> Numbers is a continuation of the preceding three books, thus falling into the same general pattern of composition for the rest of the Pentateuch. Within Numbers itself, there is only a single reference to Mosaic activity. Throughout the book, however, it is noted that Moses is the recipient of the divine revelation that forms the substance of the book. The fact that the book refers to Moses in the third person rather than the first person does not invalidate Mosaic authorship since this reflects customary writing style in ancient times.[33]

In the Hebrew Bible, the fourth book of the Pentateuch derived its title from a word in the opening verse, "bemidbar" which means "in the wilderness." However, in the Greek Septuagint the fourth book is called "Arithmoi" which literally means "numbers." In the Latin Vulgate the fourth book is called "Numeri." Scholars speculate that the Septuagint and the Vulgate use these names because the people of God are numbered in the book. Since the numbering of the Israelites only takes up a small portion of the book, the Greek, Latin and English titles seem inadequate in conveying the content of the book.[34]

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[32] *The Hebrew-Greek Key Word Study Bible King James Version*, ed. Spiros Zodhiates, Second ed. (Chattanooga, TN: AMG Publishers, 1991).

[33] Raymond B. Dillard and Tremper Longman, *An Introduction to the Old Testament* (Grand Rapids, Mich.: Zondervan, 1994), 84.

According to Bible Scholar Brevard S. Childs, "The book of Numbers has generally been regarded as the least unified composition within the Pentateuch."[35] Rita J. Burns further stated, "In it lists and legal materials covering a broad range of topics are juxtaposed and mixed with narratives about Israel's wilderness sojourn. Poetry and liturgical materials likewise appear from time to time in the pages of the book. Thus, contributions from storytellers and lawyers, poets and cultic officials have come together to form the composite witness of the Book of Numbers."[36]

Noted Bible scholar Walter Brueggemann wrote,

> The book of Numbers is largely cast according to Priestly tradition. This means (a) that the primary agenda is sacerdotal, that is, the vision of Israel here is of a purified Priestly community that is kept ritually clean in order that it may host the presence of God; (b) that the book likely reached its final form in the exile, in that context providing pastoral guidance and reassurance among displaced Jehudites (exiles) who sought reformation as a 'pure Israel'; (c) and that all the while it uses older materials—cultic and historical—but transforms them to serve the theological vision appropriate to a sacerdotal representation of the community of Israel.[37]

Bible scholars generally agree that the Book of Numbers can be divided into three sections. The first section consists of Numbers 1:1—10:10. The second section begins in Numbers 10:11. The final section consists of Numbers 20:14—36:13.[38] It is in the third and final section of Numbers that the focal text of Numbers 27:12-23 is found.

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[34] Rita J. Burns, *Exodus, Leviticus Numbers* Old Testament Message Series, vol. 3 (Wilmington, Delaware: Michael Glazier, Inc., 1983), 213.

[35] Brevard S. Childs, *Introduction to the Old Testament as Scripture*, 1st American ed. (Philadelphia: Fortress Press, 1979), 192.

[36] Burns, 213.

[37] Walter Brueggemann, *An Introduction to the Old Testament : The Canon and Christian Imagination*, 1st ed. (Louisville, Ky.: Westminster John Knox Press, 2003), 75.

[38] Burns, 214-216.

The focal text followed four hundred years of slavery and forty years of traveling in the wilderness. The children of Israel were on the verge of entering into the land of Canaan. This was the Promised Land that God spoke of to Abram in Genesis 12:1. Also, it was a time of transition for the children of Israel because Moses was coming to the end of his tenure as their leader. Moses knew he could not enter into Canaan and continue leading this new generation of Israelites because of his sin at the waters of Meribah. He could only view the land at a distance, and then die outside the land just like his brother Aaron.[39]

This time of leadership transition was significant because Moses was the only leader the people had ever known. It was under his leadership that the people organized into a cohesive nation. Also, it was under his leadership that the children of Israel experienced God in a miraculous way. From the dramatic plagues of Egypt that eventually forced the pharaoh to release them from bondage to the crossing of the Red Sea on dry land, Moses had been the leader to show them God in a real and tangible way. It was Moses who helped them understand their identity as people of God.

The book of Numbers introduced many forms of leadership. In Numbers 11-12, Charismatic leadership was outlined. In Numbers 16-19 Non-charismatic, priestly leadership was modeled. However, all leadership forms and variations were derived from Moses. He was the consummate leader who would never be duplicated.[40] Finding someone to replace a leader of Moses' stature would be no small task. Down through the

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[39] Dennis T. Olson, *Numbers*, Interpretation, a Bible Commentary for Teaching and Preaching (Louisville: John Knox Press, 1996), 222.

[40] Abingdon Press., *The New Interpreter's Bible : General Articles & Introduction, Commentary, & Reflections for Each Book of the Bible, Including the Apocryphal/Deuterocanonical Books* (Nashville: Abingdon Press, 1994), 222.

ages many Christians viewed Moses primarily as a "Lawgiver." In contrasts, Jews have mainly viewed him as "our teacher Moses."[41]

In preparation for transition of leadership, Moses personally trained and mentored his eventual successor, Joshua. Joshua was the son of Nun and the grandson of Elishama, head of the tribe of Ephraim.[42] Under the tutelage of Moses, Joshua established himself as a faithful servant and one who possessed the qualities of a leader. Baruch A. Levine, in the Anchor Bible, noted that in Exodus 33:11 and in Numbers 11:28, Joshua was referred to as Moses' "attendant," which suggested some official role in Moses' administration.[43] Dennis Olson, likewise, noted that Joshua did not just step into Moses' shoes of leadership. In fact, Olson noted that Joshua had been an assistant and close advisor to Moses for a while. He further stated that for a brief period of time, Joshua and Moses led Israel together before Moses' death in Deuteronomy 34.[44] When a portion of Moses spirit was placed on the seventy elders in Numbers 11, a Bible scholar speculated that Joshua was one of the seventy. These elders were to bear the burden of the people with Moses. Joshua was not specifically identified as one of the seventy elders, but he was identified in Numbers 11:28 as "the assistant of Moses and one of his chosen men."[45]

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[41] Edward Kessler and Neil Wenborn, *A Dictionary of Jewish-Christian Relations* (Cambridge ; New York: Cambridge University Press/Cambridge Centre for the Study of Jewish-Christian Relations, 2005), 302.

[42] Merrill Frederick Unger and others, *The New Unger's Bible Dictionary*, Rev. and updated ed. (Chicago: Moody Press, 1988), 713.

[43] Baruch A. Levine, *Numbers 21-36 : A New Translation with Introduction and Commentary*, 1st ed., The Anchor Bible (New York: Doubleday, 2000).

[44] Olson, 169.

[45] Abingdon Press., 220.

Joshua was first mentioned as the victorious commander of the Israelites in their battle against the Amalekites at Rephidim.[46] In fact, Joshua had a role in many significant events of Israel's history even before he became the leader of the nation. When Moses ascended to Mt. Sinai to receive the Ten Commandments, Joshua accompanied him part of the journey and was the first to meet him on his return. When Israel committed idolatry by worshipping the golden calf, Moses moved the Tabernacle outside the camp, returned to the congregation and left Joshua in charge of the Tabernacle. Also, Joshua was appointed as one of the twelve spies who went into the land of Canaan and brought back a report of what he saw. Joshua and Caleb were the only two spies who returned with a positive report.[47]

It is interesting to note that Moses initiated the transition of leadership from himself to Joshua.[48] Moses showed his love for the people with concern for their well-being before he passed from the scene. He implored God to set someone over the congregation so that they would not be like sheep which had no shepherd. This illustration of sheep having no shepherd is a picture of a leaderless and consequently scattered people, who would be powerless against their enemies.[49] Characterizing leaders as shepherds and human groupings as flocks and herds is one of the oldest images in human culture.[50] To further illustrate this, Baruch Levine stated,

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[46] Unger and others, 713.

[47] Ibid.

[48] Martin Noth, *Numbers: A Commentary*, The Old Testament Library (Philadelphia,: Westminster Press, 1968), 214.

[49] Norman H. Snaith, *Leviticus and Numbers*, The Century Bible. New Ed. (London,: Nelson, 1967), 311.

> The basis of the image lies in the comparison of human communities and nations to flocks and herds, and their leaders, human and divine, to shepherds. This transaction from the pastoral to the human dimension ultimately derives from pastoral economies, yet it has persisted under diverse social, economic and political structures. It dramatizes dependence and projects the dynamics of what may be called 'followship,' with the strong suggestion of passivity. At the same time, this image places value on caring and directive leadership aimed at controlling waywardness. Inevitably, as a metaphor applied to divine and human leaders, it implies that human communities, as well as individual humans, are somewhat helpless and aimless on their own, and in continuous need of guidance and prodding. What is more, humans seem never to outgrow this need, so that even imperial leaders and deities of cosmic proportions ruling over vast realm, are portrayed as shepherds. Were the Israelites to be left without a faithful shepherd they would not only be denied victory in battle, but would disintegrate as a people, and 'the community of Israel' would cease to exist. It is not accidental, therefore, that David, the epitome of Israelite kingship, is portrayed as having been a shepherd in his youth, or that Moses was one for a time.[51]

Moses told God that this next leader must be able to go out before them, go in before them, lead them out and bring them in. The phrases 'lead out' and 'bring in' refer to commanding the army.[52] This aspect of leadership was important. The children of Israel needed a strong military leader as they began their conquest of Canaan. Moses therefore specified certain qualities and characteristics that his successor must possess.

As stated earlier, Moses showed his love for the people by requesting a successor as leader for the people. In so doing, Moses also displayed an understanding that the nation of Israel was more important than one person. He understood that Israel would survive past his own tenure as leader. This understanding was evident in his farewell address to the people of Israel. In his farewell address, Moses spoke of Israel's history

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[50] Levine, 350.

[51] Ibid., 355.

[52] Noth, 214.

from the perspective of later times. He spoke in terms of a people who had already settled in the Promised Land. He spoke of the Israelites in terms of them enjoying the abundance of the land and having military success.[53]

While Moses initiated the transition of leadership by asking God for someone to lead the people after he was gone, it was God who chose the successor. God chose Joshua to succeed Moses and subsequently informed Moses of His choice. It was toward the end of the period of wandering in the wilderness that Joshua was formally installed as Moses' successor.[54]

In Numbers 27:18, God instructed Moses to "Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him…"[55] It was noteworthy that Joshua already possessed necessary qualities needed to lead. God confirmed this by telling Moses that the spirit was already in Joshua. It was this spirit that had distinguished Joshua. The Mercer Commentary on the Bible stated that the term "spirit" suggested some extraordinary God-given abilities.[56] The Century Bible further stated that the phrase, "in whom is the spirit…" did not refer to the spirit of prophecy and had nothing to do with any sort of ordination since Joshua already had God-given ability.[57] Baruch

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[53] R. J. Zwi Werblowsky and Geoffrey Wigoder, *The Oxford Dictionary of the Jewish Religion* (New York: Oxford University Press, 1997), 481.

[54] Ibid., 380.

[55] *The Hebrew-Greek Key Word Study Bible King James Version.*

[56] Watson E. Mills and Mercer University Press., *Mercer Commentary on the Bible* (Macon, Ga.: Mercer University Press, 1995), 195.

[57] Snaith, 311.

Levine stated that the word "spirit" translated into skill and wisdom. Therefore, Joshua was said to be full of rûaḥ hokmāḥ, "the spirit of skill."[58]

This process of laying on of hands was an ancient symbol for imparting blessing.[59] Baruch Levine said, "Empowerment through the laying on of hands (or of one hand) was a widespread practice in ancient Israel, and was known as well among the Hittites. Thus, the Israelites, through their representatives, laid their hands on the Levites as they dedicated them to cultic service. The effect of this act was to transfer authority or jurisdiction, and it is for this very reason that priests and even ordinary Israelites laid their hands on sacrificial offerings."[60] Dennis Olson said this act was also to ensure a continuity of leadership between Moses and Joshua. The one upon whose head hands are placed becomes the representative or replacement for the other. This was the same reason Jacob placed his hands on his grandsons to bless them in Genesis 48:14.[61]

Although continuity of leadership existed between Moses and Joshua, Joshua was not a carbon copy of Moses.[62] As the leader of the exodus from Egypt and the one who received the revelation of God in the mountain, Moses' stature was unparalleled and would never be equaled.[63] Moses and Joshua had different leadership styles. In Numbers 27:20, God said to Moses, "thou shalt put some of thine honor upon him, that all the

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[58] Levine, 350.

[59] Mills and Mercer University Press., 195.

[60] Levine, 350.

[61] Olson, 169.

[62] Ibid.

[63] Abingdon Press., 222.

congregation of the children of Israel may be obedient."[64] This was the only place where the word "hôd" which is translated "honor" is found in the Pentateuch. It means honor, glory, prestige, authority of a king, and especially of God who is clothed with honor and majesty. This was the honor that God gave to Moses. Only some of this honor was to pass to Joshua since Moses was unique.[65] Baruch Levine said it was interesting that the word hôd "majesty" was used with respect to human beings, since it was more frequently a divine attribute. He said that "the notion of hôd as an aura originated in the heroic tradition, where it is said both of God and of kings and other heroic personages. Most informative is the usage of the term hôd in late biblical literature. First Zechariah says it of the Davidide of the restoration, and Daniel refers to his own lost hôd, and also speaks of the defeat of the King of the North as the loss of his hôd. And so, in a priestly succession account, Moses transfers his hôd to Joshua."[66]

According to the New Interpreter's Bible,

> The priestly point of view of charismatic lay leaders is evident in the divine instructions for the transfer ritual. As was the case in the selection of the seventy elders, only a portion of the 'authority' of Moses will actually be transferred to Joshua. In verse 20 the word "authority" (hôd) replaces the language of 'spirit' from 11:17, but the point is most likely the same: After Moses, non-charismatic leaders will not have this status, which was a position of authority even above that of priests. Instead, charismatic lay leaders will possess only part of his spirit or authority. Joshua, therefore, will be subordinate to the high priest, Eleazar. For Joshua's selection to be official, Eleazar, the high priest, 'inquired for him [Joshua] by the judgment of the Urim before the Yahweh' (v.21). The important point in v. 21 is that charismatic leaders must be

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[64] *The Hebrew-Greek Key Word Study Bible King James Version.*

[65] Snaith, 312.

[66] Levine, 354.

> authenticated by the priest. Their authority was not transferred independently of the high priest.[67]

The relationship between Joshua and the high priest, Eleazar, was different than Moses' relationship with Aaron, the former high priest. Joshua's ritual ordination made this clear. The transfer of charismatic power was accomplished by the laying on of hands, but Eleazar, the high priest, had the responsibility to confirm Joshua's authority.[68] This was a major difference between Moses and Joshua. Moses spoke with God face to face in an unmediated way. In contrast, Joshua relied on indirect divine guidance through the high priest.[69] Using the Urim and Thummim which were most likely divining stones, the priest sought guidance from God.[70] Joshua received his instruction from God through the priest.

The ceremony setting differed as well. Numbers 27:19-20 says, "And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient."[71] It was necessary that this ceremony be done in full view of the congregation of Israel. Joshua's future success and ability to lead depended on this being a public ceremony. Dennis Olson wrote, "Thus, the imposition of Moses' hands upon the head of Joshua was a public acknowledgement that Joshua was now to be the leader of the new generation of Israelites."[72] This was why God instructed Moses to

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[67] Abingdon Press., 220.

[68] Ibid.

[69] Olson, 169.

[70] Abingdon Press., 220.

[71] *The Hebrew-Greek Key Word Study Bible King James Version.*

[72] Olson, 169.

give Joshua some of his honor in full view of the congregation. Otherwise, they would have no mandate to be obedient to Joshua as their new leader. However, with this public transfer of authority to Joshua, the people understood that Joshua deserved respect and loyalty as the leader of this new generation of Israelites.

There was symmetry between the two priestly succession accounts of Moses and Aaron. Both were denied entry into the Promised Land because of sin. Also, in the case of Moses and Aaron, the congregation was supposed to witness the transfer of authority from Aaron to Eleazar and from Moses to Joshua. However, the result was different. When Eleazar succeeded Aaron, the people only saw them go up into the mountain. When Aaron failed to return, that signaled his death in the mountain. The appointment of Joshua took place in front of the congregation and was not connected to Moses' death.[73]

There are differences between the two accounts. Baruch Levine said, "The priestly succession involved first divestiture and then investiture, as the special vestments and insignia of office were transferred from one person to the other. In the case of Joshua's succession, the laying on of hands was the method of transferring hôd 'majesty' from one leader to another. Then, too, Eleazar's fitness to succeed his father is conceived as primarily hereditary; he shared in the election of the priestly line. Joshua's fitness is expressed as rûah 'spirit,' a charismatic quality that is divinely endowed."[74]

The book of Numbers did not record the actual words spoken by Moses to Joshua as he laid his hands upon him. However Deuteronomy 31:7 did record what Moses said to Joshua as he publicly transferred some of his hôd or "majesty" to him. Deuteronomy

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[73] Levine, 352.

[74] Ibid., 352-353.

31:7 states, "And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it."[75]

In addition to laying his hands on Joshua, the words of Moses accomplished two things. First, Moses gave Joshua a charge in front of the High Priest and the congregation. He told his successor to be strong and courageous. Secondly, he spoke words of affirmation by telling Joshua that he would cause the people to inherit the Promised Land. With a charge and affirming words from his leader and mentor, Joshua was ready to lead.[76]

The example of Moses and Joshua showed there can be a smooth transition of leadership from a long-tenured leader to a successor. Several factors contributed to this smooth transition. First, Joshua was trained by Moses to assume leadership of Israel. Secondly, Moses publicly affirmed Joshua as his successor. God told Moses to publicly affirm Joshua so the people would obey him. Thirdly, Joshua was affirmed as a unique leader with a different leadership style and mandate from God.

New Testament Model

The New Testament Model for this research project centers on the mentor – student relationship between Paul and Timothy. From his writings, one can see that Paul assisted Timothy in transitioning into pastoral ministry. To be sure, the ministry and

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[75] *The Hebrew-Greek Key Word Study Bible King James Version.*

[76] Joan Comay, *Who's Who in the Old Testament, Together with the Apocrypha,* [1st ed. (New York,: Holt, 1971), 288.

writings of Paul are vital to understanding the overall message of the New Testament. Known as the "Apostle of the Gentiles," Paul is one of the most important and influential figures in the entire Bible.[77] His work has contributed substantially to the development and understanding of Christian belief and doctrine. Lavinia Cohn-Sherbok said that Paul could be described as the founder of Christianity. She further expounded that Paul established the network of churches throughout the Roman Empire. Also, the Epistles laid the groundwork for Christian theology.[78]

According to Gunther Bornkamm, "Paul came from a strict Jewish family living in the Diaspora. The city of Tarsus, where he was born about the beginning of our era, was the capital city of the region and Roman province of Cilicia. Tarsus was also particularly renowned as a center of Greek culture."[79] Paul described himself as once being extremely zealous for the traditions of his fathers. He became a passionate proponent and devotee of the Law.[80] Marion L. Soards wrote, "It is clear from his own letters and by the story of his ministry in Acts that Paul was once not merely a Jew but a Pharisee." According to Acts, Paul was mentored by Rabbi Gamaliel I, who was one of the most influential figures in first century Judaism.[81]

Timothy was born in Lystra to a Greek father and a Jewish mother. He was brought up in the Jewish faith and was taught the Scriptures as a child. Paul made

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[77] F. L. Cross and Elizabeth A. Livingstone, *The Oxford Dictionary of the Christian Church*, 3rd ed. (Oxford ; New York: Oxford University Press, 2005), 1243.

[78] Lavinia Cohn-Sherbok, *Who's Who in Christianity* (London ; New York: Routledge, 1998), 234.

[79] Günther Bornkamm, *Paul*, 1st Fortress Press ed. (Minneapolis: Fortress Press, 1995), 3.

[80] Ibid., 11.

[81] Marion L. Soards, *The Apostle Paul : An Introduction to His Writings and Teaching* (New York: Paulist Press, 1987), 19.

Timothy his companion during his second missionary journey. Timothy helped evangelize Macedonia and Achaia and assisted Paul while he preached in Ephesus for three years. Also, Timothy was one of the delegates appointed to Jerusalem and probably traveled with Paul all the way back to that city. After Paul's release from his first imprisonment, Timothy traveled with Paul and was left in Ephesus to straighten out problems that had developed there.[82] The church at Ephesus was the beginning of Timothy's pastorate.

2 Timothy 1:1-8 states:

> Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is Christ Jesus, To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;[83]

In 1753, a German scholar named Paul Anton designated the books of First and Second Timothy and Titus "the Pastorals."[84] These letters were compiled together because they were written as directions from Paul to a younger generation of church

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[82] Merrill C. Tenney, *The New Testament* (Grand Rapids, Michigan: WM. B. Eerdmans Publishing Company, 1953), 347-348.

[83] *The Hebrew-Greek Key Word Study Bible King James Version.*

[84] Soards, 156.

leaders, giving them instruction concerning pastoral oversight in the congregations.[85] Bible scholar James L. Price further explained that these letters are called "the Pastorals" because they were composed by a pastor, one who had the concerns of a shepherd or caretaker.[86] Frank J. Goodwin, in his book *A Harmony of the Life of St. Paul*, asserted that these epistles contain Paul's pastoral theology and his theory of church government. He stated they give directions for establishing, training, and governing churches. Also, included are directions for the proper treatment of individual members, old and young, widows and virgins, backsliders and heretics. Ultimately, they were complete with practical wisdom and information that every pastor should have.[87] Although they were personal letters written to specific individuals, they were written with a certain authority and could be used for direction to anyone who serves in the pastoral office.[88]

Noted expert on the life of Paul, Marion L. Soards, said that many Bible scholars believe that as many as six of the thirteen letters in the New Testament attributed to Paul were written by his colleagues and students. The letters in dispute are First Thessalonians, Ephesians, Colossians, First and Second Timothy, and Titus. Only seven letters are thought to be undisputedly authentic.[89] Because of sharp differences in content, vocabulary and style from the undisputed Pauline letters, the disputed letters are believed

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[85] Charles B. Cousar, *An Introduction to the New Testament : Witnesses to God's New Work*, 1st ed. (Louisville, Ky.: Westminster John Knox Press, 2006), 95.

[86] James L. Price, *The New Testament : Its History and Theology* (New York London: Macmillan ; Collier Macmillan, 1987), 387.

[87] Frank J. Goodwin, *A Harmony of the Life of St. Paul According to the Acts of the Apostles and the Pauline Epistles* (Grand Rapids, Michigan: Baker Book House, 1951), 225.

[88] Udo Schnelle, *The History and Theology of the New Testament Writings* (Minneapolis, MN: Fortress Press, 1998), 327.

[89] Soards, 8.

to have been written by someone other than Paul himself.[90] Some Bible scholars also voice concern over inconsistencies in the timeline of events in First and Second Timothy, but others suggest that it is possible to maintain Pauline authorship if one starts with the assumption that Second Timothy is the oldest letter of this group that Paul wrote from Rome.[91] Even with the dispute in authorship, Marion L. Soards asserted, "This position in no way lessens the importance of the six debated letters. Regardless of decisions related to their authorship, these letters are part of the canonical New Testament—indeed part of the canonical Pauline corpus—and merit consideration as such."[92]

According to Arland J. Hultgren, "The typical Pauline letter has a five-part structure: (1) opening, (2) thanksgiving, (3) body, (4) paraenesis (exhortation), and (5) closing (greetings and/or benediction)." Second Timothy adheres to this five-part structure.[93] From a literary point of view, Second Timothy has the form of a "testament." It is what future generations are to remember concerning the teachings of Paul and the life and ministry of Paul.[94] Writers of the Mercer Commentary on the Bible offer the following assessment of Second Timothy, "Paul initiates his last will and testament with some remembrances that would offer encouragement to his successor."[95]

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[90] Cousar, 95.

[91] Hans Conzelmann and Andreas Lindemann, *Interpreting the New Testament : An Introduction to the Principles and Methods of N.T. Exegesis* (Peabody, Mass.: Hendrickson Publishers, 1988), 211.

[92] Soards, 8.

[93] Arland J. Hultgren and Roger David Aus, *1-2 Timothy, Titus*, Augsburg Commentary on the New Testament (Minneapolis: Augsburg Pub. House, 1984), 108.

[94] Conzelmann and Lindemann, 210.

[95] Mills and Mercer University Press., 1258.

From the late second century until today, the traditional assumption has been that Paul's appeal to Caesar resulted in his acquittal. After his release, he continued his missionary work in the East and wrote First Timothy and Titus. He was arrested again and brought back to prison in Rome. During his second Roman imprisonment, shortly before he was killed, he wrote Second Timothy.[96] Paul began the letter by identifying himself as an apostle of Jesus Christ by the will of God and then declared his affection for Timothy. James L. Mays asserted that the salutation emphasized two things: the close connection between Paul's apostleship and "the promise of life" and Paul's close relationship with Timothy.[97] According to the New Interpreter's Bible, this greeting is the same as in First Timothy1:1, except that Timothy is described as "beloved" instead of "legitimate, genuine." Here, in Second Timothy the special relationship between the two is highlighted.[98] Actually, the content of Second Timothy is similar to the other Pastoral letters but Second Timothy is more personal in tone than the others.[99] Thomas C. Oden made another interesting observation concerning the relationship between Paul and Timothy. He noted that Paul did not trace Timothy's line through his father and his grandfather. Instead, Paul traced Timothy's line through his mother and grandmother. The fact that Timothy was described as the son of a Jewish mother and a Greek father suggested that the father was not alive or not involved in Timothy's Christian education.

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[96] Price, 387-388.

[97] James Luther Mays, Joseph Blenkinsopp, and Society of Biblical Literature., *The Harpercollins Bible Commentary*, Rev. ed. (San Francisco: HarperSanFrancisco, 2000), 1141.

[98] Abingdon Press., 833.

[99] Conzelmann and Lindemann, 210.

With the probable absence of a father in Timothy's home, this made Paul's adoption of Timothy as his "son" all the more significant.[100]

Instead of using the usual Greek or Jewish greeting of "joy" or "peace," Paul wished Timothy grace, mercy and peace. Paul wished Timothy what seemed most important in Paul's eyes; "grace," the inexhaustible wealth of divine favor, which man can only receive, but never merit by his own efforts; "mercy," which is necessary for sinful man; "peace," which might be better translated as "salvation." Paul did not use these words as a mere formality. Instead, Paul genuinely desired the best for his "son" in the gospel.[101]

In verse three Paul said, "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day."[102] The New Interpreter's Bible asserted that Paul's reminder of his service served a double purpose. First, this implied continuity between Christian worship and the worship that had been focused in the Jerusalem temple. Secondly, by saying that he served God the same way his forefathers did, meant that he and his ancestors served the same God. In light of that understanding, Paul's apostolic ministry was in direct continuity with the faith and service of his forefathers.[103] As the apostle to the Gentiles writing to Timothy, who had a Jewish mother and Greek father, it was important to Paul that he connect both elements of Timothy's heritage to the ministry that was before him.

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[100] Thomas C. Oden, *First and Second Timothy and Titus*, Interpretation, a Bible Commentary for Teaching and Preaching (Louisville: J. Knox Press, 1989), 29.

[101] Joseph Reuss, *The First Epistle to Timothy [and] the Second Epistle to Timothy*, New Testament for Spiritual Reading, (London,: Burns and Oats, 1969), 109.

[102] *The Hebrew-Greek Key Word Study Bible King James Version.*

[103] Abingdon Press., 833.

According to Professor of New Testament George W. Knight, III, by affirming continuity with the faith of his Jewish ancestors, Paul has not left the Old Testament to worship and serve another God. Rather, by recognizing Jesus as the Messiah, he has continued to serve the God of Abraham.[104]

Paul then reminded Timothy of the great family heritage that produced him. He reminded Timothy of the faith and service of his grandmother, Lois and mother Eunice. In a parallel way, the emphasis on the continuity of Paul's service with his ancestors was balanced by recalling the memory of Timothy's grandmother and mother and how their faith was a precursor to Timothy's faith. Paul may have implied that Christian faith was in direct continuity with the typical piety of a Jewish home.[105] As a result of the Godly example set before him, Timothy inherited the faith tradition of his family.[106] Ultimately this helped prepare Timothy for the ministry.

Paul ended verse five by saying, "and I am persuaded that in thee also."[107] Here Paul declared his confidence in Timothy's faith because he first saw the same faith in his grandmother and mother. Because of Timothy's strong Christian upbringing, Paul had confidence in Timothy. This confidence served as the basis for the charge that Paul was about to give Timothy.[108] Phillip H. Towner states, "This can be seen from the transition,

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[104] George W. Knight, *The Pastoral Epistles : A Commentary on the Greek Text*, The New International Greek Testament Commentary (Grand Rapids, Mich.
Carlisle, England: W.B. Eerdmans ;
Paternoster Press, 1992), 367.

[105] Abingdon Press., 833.

[106] Reuss, 116.

[107] *The Hebrew-Greek Key Word Study Bible King James Version.*

[108] Philip H. Towner, *The Letters to Timothy and Titus*, The New International Commentary on the New Testament (Grand Rapids, Mich.: William B. Eerdmans Pub. Co., 2006), 456.

'for this reason,' which forms the backward connection, and from the continuation of the 'remembrance' theme, 'I remind you.' The instructions Paul gives at this point will be seen to lead to the handing over of his ministry to his successor. The passage provides a basis for all that will follow in the letter."[109] Now that Paul had established Timothy's fitness for the ministry, he proceeded to give him a direct charge.

Paul reminded Timothy that God had placed a gift inside of him, and that it was his responsibility to stir up the gift of God. Much has been written concerning the act of stirring up the "gift" of God. Much has been written concerning the nature of the "gift" to which Paul referred. Bible scholars view the phrase "stir up the gift" as a metaphor from the rekindling of a dying flame. In using this metaphor, Paul was not suggesting that Timothy's faith was dying out, but that he should "fan into flame" that special gift of God he had received. This was the way that Timothy would be able to make full use of this gift from God.[110] In his book, *The Pastoral Epistles*, Burton Scott Easton stated that the Greek compound should be translated "kindle up," not "rekindle."[111] This understanding reinforced the idea that Paul was not saying that Timothy's faith had waned, but that it was now time to take his faith to a higher degree.

In a general sense, the gift was probably a special endowment or anointing of the Spirit which Timothy received to equip him for the work to which he had been called.[112] Phillip H. Towner stated, "Within Pauline thought the 'gifts' of God refer to the various

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[109] Ibid.

[110] Knight, 370.

[111] Burton Scott Easton, *The Pastoral Epistles; Introduction, Translation, Commentary and Word Studies* (New York,: C. Scribner's Sons, 1947), 39.

[112] Knight, 371.

activities of the Holy Spirit that make ministry possible in the life of the believing community."[113] Other scholars have explained the gift that Paul was referring to in three ways. Some interpret that the gift was linked to ordination and office and imparted the authority and ability to execute this charge. Others see the gift as a reference to one of the various abilities for ministry provided by God. However, a literal reading of the text implies that the gift of God is the Holy Spirit given by God.[114]

Paul claimed that the gift of God which was in Timothy was somehow related to Paul laying hands on Timothy. Phillip H. Towner stated, "The preposition governing the action indicates either that the act was instrumental in conveying the gift of the Spirit to Timothy, or that the act was an accompaniment to the gift."[115] There is some concern with Paul's claim that the gift came by way of his hands. However, conveyance of the gift of the Spirit through the laying on of hands by the apostles is referenced several times in the book of Acts.[116] Phillip H. Towner provided further clarity concerning the act of laying on of hands when he stated, "This does not necessarily mean that Paul 'channeled' the Spirit to Timothy, but rather that Paul, by laying hands on him publicly confirmed the presence of faith in him, on which acknowledgment God gave the gift of the Spirit."[117] The act of Paul laying his hands on Timothy could also be seen in the traditions of Moses handing authority to Joshua and Elijah passing the mantle to Elisha. As Moses did with

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[113] Towner, 457-458.

[114] Ibid., 458.

[115] Ibid.

[116] Ibid., 459.

[117] Ibid.

Joshua, Paul publicly laid hands on Timothy thereby passing on the ministry to his son in the gospel.[118]

As Timothy assumed pastoral responsibilities at the church of Ephesus, we must further understand the nature of his assignment and further understand who Timothy was as a person. This assignment was no small task. In fact, the situation was quite challenging. Timothy was sent there to deal with difficult people and correct false teachings. His age and personal demeanor were factors in how Paul instructed him. Timothy was a trustworthy person but not a forceful person. Some characterized him as timorous. Even though he was thirty years old when he became pastor, he still seemed a bit immature. He was even subject to stomach problems which some speculate was due to a nervous condition. The epistles written to him were intended to encourage and strengthen him for the difficult task that Paul had assigned to him.[119]

Because of Timothy's timid nature, Paul extolled the value of the Spirit in verse seven. It was the Spirit of God that would empower Timothy to overcome his timidity and fear in the face of this difficult assignment. Paul wrote in verse seven, "For God hath not given us the spirit of fear; but of power and of love and of a sound mind."[120] Paul's admonition to Timothy was similar to the words spoken to Joshua in Joshua 1:9 which reads, "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."[121]

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[118] Ibid., 460.

[119] Tenney, 348.

[120] *The Hebrew-Greek Key Word Study Bible King James Version.*

[121] Towner, 460.

Phillip H. Towner added, "In the Pauline adaptation of the OT promise, Timothy, by virtue of the Spirit in him, can count on the same protective presence of God."[122]

Paul gave three attributes or qualities of the Spirit. He told Timothy that the Spirit of God would give power, love and a sound mind. Power gives sufficient boldness for ministry; love gives the dimension of Christian service which results in compassion for others; and a sound mind speaks of self-discipline, self control, discretion, moderation or prudence. In the context of Timothy's assignment, a sound mind would enable him to assess situations with the clarity of thought necessary to make correct decisions in the midst of opposition.[123] Thomas C. Oden further stated, "Power needs to be directed, guided, shaped by love and good sense. Lacking love, power is dangerous. Lacking power, love is ineffective. A love that is empowered but lacking a sound mind is apt to be wild and fruitless. Hence these three gifts are complementary."[124]

The last part of Paul's charge to Timothy was that he must be prepared to suffer for the cause of the gospel just as Paul had suffered for the gospel. Paul wrote in verse eight, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God." Here, Paul disassociated shame from suffering while encouraging Timothy to partake in suffering. This disassociation had to be done because shame was a powerful deterrent in the Greco-Roman world.[125] Paul implied that failure to stand boldly for the gospel would result in shame and not honor. Phillip H. Towner asserted that there were

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[122] Ibid., 461.

[123] Ibid., 462.

[124] Oden, 32-33.

[125] Mays, Blenkinsopp, and Society of Biblical Literature., 1141.

some reasons for Timothy to possibly be ashamed of the gospel. First, the cross of the Messiah continued to be a scandalous subject in that day. Secondly, the Pauline presentation of the gospel was not as popular due to the rising popularity of false teachings being promoted by others. Lastly, because of his imprisonment, Paul himself could have been a source of embarrassment for Timothy.[126]

It is noteworthy that Paul did not present an option to Timothy. Suffering was a significant part of ministry and Paul wanted to be extremely clear about that with Timothy. Phillip H. Towner stated, "In this context proclamation and 'suffering for the gospel' are virtually equated. Instead of disengaging himself from the ministry, Timothy is rather to be fully engaged in preaching. The deliberate conjoining of Timothy's ministry/suffering to Paul's, anticipates the full handing over of the Pauline mission to the coworker."[127] Finally, Paul told Timothy he could endure the difficulties of ministry according to the power of God. Once again, Paul identified the indwelling of the Spirit of God as Timothy's source of strength which would enable him to be successful in ministry.[128]

Similar to the transition from Moses to Joshua, Paul understood that Timothy would be his successor in ministry. Paul understood the importance passing on what he had received.[129] To ensure Timothy's success, Paul did several things. First, Paul declared his confidence in Timothy and affirmed him privately and publicly. Privately, Paul affirmed Timothy by admonishing him to stir up the gift of God that was inside of

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[126] Towner, 464.

[127] Ibid., 465.

[128] Ibid.

[129] Kessler and Wenborn, 427.

him. Publicly, Paul laid his hands on Timothy affirming his legitimacy in ministry. Finally, Paul commissioned Timothy to be strong and of good courage. Knowing that his ministry would eventually end, Paul made sure a successor was prepared to carry on in his stead.

Theological Foundation

In their book, *Foundations for a Practical Theology of Ministry*, James N. Poling and Donald E. Miller described the church as "a community which is constantly interpreting its life within its ongoing relationship with God."[130] This constant interpretation of life is the process of doing theology. Whether the church understood what it was doing academically or not, it has always been engaged in the process of doing theology.

David Tracy defined theology as the process of interpreting the central symbols of the Christian tradition with the intent of making application to our present situation or circumstance.[131] With this definition, one can see the practical need for doing theology in the Christian church. Theology enables the church to appropriately apply Christian faith tradition to the world in which it exists. The church must be seen as the central agent in doing theology. Owen C. Thomas in his book, *Introduction to Theology*, further explained that theology is an activity or function of the church which is carried out by

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[130] James N. Poling and Donald E. Miller, *Foundations for a Practical Theology of Ministry* (Nashville: Abingdon Press, 1985), 9.

[131] *Christian Theology: An Introduction to Its Traditions and Tasks*, ed. Robert H. King Peter C. Hodgson, 2nd ed. (Philidelphia, PA: Fortress Press, 1985), 35.

members of the church to reflect on the basis of its existence and message to the world. Practically speaking, the church uses theology to interpret its faith and message so they can be understood in each new age.[132] Some theologians emphasize the necessity of translating Christian faith into terms that can be understood by the wider culture.[133] Whether theology is done for the church or for the wider culture, it "arises from the freedom and responsibility of the Christian community to inquire about its faith in God."[134]

Theology can be divided into four parts: biblical, historical, systematic and practical. Biblical theology looks at the meaning of the Bible. Also, it is the foundation of the church's preaching, teaching, worship and activity. Historical theology deals with how the church has interpreted the Bible and Christian faith throughout the various periods of Christian history. Systematic theology is the interpretation of the content of the Christian faith and the testing of the church's language about God in relation to its standards. Practical theology examines the norms and principles of the practice of the church and its members.[135] With critical and constructive reflection, practical theology ultimately seeks to offer everyday guidelines and skills for the formation of individuals and communities.[136] In light of this research project, "practical theology is the contextual application of sound theological doctrine to produce appropriate guidelines and

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[132] Owen C. Thomas, *Introduction to Theology*, Rev. ed. (Wilton, Conn.: Morehouse-Barlow, 1983), 1.

[133] Daniel L. Migliore, *Faith Seeking Understanding : An Introduction to Christian Theology* (Grand Rapids: W.B. Eerdmans, 1991), 1.

[134] 1Ibid.

[135] Thomas, 13.

procedures for church operation."[137] To understand transitional leadership in the church, practical theology is best suited to help formulate guiding procedures and principles to live by for the incoming pastor and congregation.

There are six essential components of practical theology to consider: 1. Description of lived experience; 2. Critical awareness of perspectives and interests; 3. Correlation of perspectives from culture and the Christian tradition; 4. Interpretation of meaning and value; 5. Critique of interpretation; and 6. Guidelines and specific plans for a particular community.[138] Each component deserves consideration when developing a practical theology of transitional leadership.

As an incoming pastor embarks upon a new pastoral assignment, he or she must understand the lived experience of the new church. There must be deliberate attentiveness to the social and historical context of the church from which the present structures of meaning have emerged.[139] This can be done in various ways. It can be done by having conversations with members of the church, by experiencing the life of the church through participating in events, and by building personal relationships with the members of the church.[140]

To develop a practical theology of transitional leadership, the incoming pastor must possess a critical awareness of perspective and interests in the congregation. This task can be difficult. However, by examining and investigating the various perspectives

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[136] Poling and Miller, 62.

[137] Victor M. Davis, "An Alternative Model for Pastoral Succession in the African American Baptist Church in Lieu of Congregational Voting" (United Theological Seminary, 2006), 35.

[138] Poling and Miller, 69.

[139] Ibid., 70.

[140] Ibid.

and interests, the incoming pastor will be better equipped to understand the diversity of perceptions held by various members of the congregation.[141]

The incoming pastor must give attention to the third component of practical theology which is a correlation of perspectives from culture and the Christian tradition. To understand a local congregation, the incoming pastor must have an understanding of these two perspectives and how the two affect perceptions within the church. Poling and Miller explained,

> The correlation step in practical theology has three phases: (1) a hermeneutic of the Christian story, (2) a hermeneutic of interpretations from the culture, and (3) a critical correlation of these interpretations with one another by an analogical method. The result will be systematic theological statements that are informed by cultural perspectives that arise out of a particular community, and that state its claims in language accessible to the public arena. Thus, the correlation step is philosophical in its method and public in its direction as it attempts to state a Christian perspective on experience in a rational mode.[142]

The fourth component of practical theology seeks to interpret meaning and value. Essential to this is a confessional element. After the background work is done in the previous three steps to developing a practical theology, Poling and Miller said "there is a point at which reason fails in its necessity and the community must confess its faith without the assurance of clear logic and total coherence…the time comes when the community must say, 'enough,' and courageously make its confession."[143] This confession is a step of faith and a willingness to risk oneself for one's beliefs.[144] In

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[141] Ibid., 77.

[142] Ibid., 86.

[143] Ibid., 87.

[144] Ibid., 91.

developing a practical theology of transitional leadership, the incoming pastor must have a firm understanding of the shared beliefs and have the courage to lead the congregation in this confession.

The fifth component of practical theology is community critique of interpretation. Because interpretation is relative in nature, there must be a critique of the church's interpretation concerning God and the things of God. To do otherwise, would mean that the church's interpretation is arbitrary and unquestioned. The incoming pastor must be willing to lead the church in examining its beliefs and theology to ensure that the local church remains relevant.[145] Noted theologian James H. Cone in his book *Risks of Faith,* said that much of what we do in church can become ritualistic and lose its value and meaning. Without proper critique and reflection, the everyday lifestyle of many church people will not reflect a faith commitment to Jesus Christ.[146]

The sixth step in practical theology is the development of guidelines and specific plans for a particular community. In his book, *Faith Seeking Understanding: An Introduction to Christian Theology*, Daniel L. Migliore explained that theology can be unfruitful and abstract thus becoming "lost in a labyrinth of academic trivialities."[147] This highlights the need for doing practical theology where theory is put into practice. By doing the necessary work to develop a practical theology of transitional leadership, the incoming pastor will be able to develop specific guidelines and plans to move the church forward. Anything less may result in a leadership plan that would not be coherent or

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[145] Ibid.

[146] Cone, 111.

[147] Migliore, 6.

relevant to the local church. Also, there is another added benefit of utilizing practical theology. By developing a practical theology of transitional leadership, the incoming pastor will have the liberty to revise, correct and modify guidelines and plans that reflect the lived experiences of the church.[148] This is important because "the context in which one does theology significantly shapes the method, content and structure of theology."[149] Therefore, the specific setting affects what one would do and why one would do it as it relates to developing guidelines and procedures for church governance.

Developing a sound practical theology of transitional leadership will help the incoming pastor as it relates to managing change. With a change in leadership, there is the distinct possibility and probability of change within the church. By developing a practical theology, the incoming pastor can offer sound reasoning for any changes that need to be made. Owen C. Thomas underscored the need for thoughtful reflection when it comes to evaluating the practices of the church. He said certain questions must be asked: "What is the reason or ground for this particular activity or function? Is it essential to the nature and purpose of the church such that without it the church would cease to be the church? Or is it not essential but helpful or occasionally necessary to the church? Why?"[150]

Bringing necessary change to any organization, including the church is often tedious, frustrating and filled with potential pitfalls that would hinder forward progress. This is why clear and thoughtful theological grounding is essential in determining how an

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[148] Poling and Miller, 93.

[149] *Lift Every Voice: Constructing Christian Theologies from the Underside*, ed. Mary Potter Engel Susan Brooks Thistlethwaite (New York, NY: HarperSanFrancisco, 1990), 2-3.

[150] Thomas, 261.

incoming pastor should move forward with or without change to any particular area of the church. In order to be effective, change must be practical as it relates to the progress of the church. There should not be change just for the sake of change. There must be a sound reason for the change. Practical theology helps guide the incoming pastor through this process. He or she must take time to understand the essential elements that are important and relevant to their particular church and also determine areas that need to be changed.

Ultimately, the church must be relevant to the community and world it serves. In *The Cost of Discipleship*, Dietrich Bonhoeffer's exegesis of Matthew 13-14 expounded on the idea that Christians and the Christian church must be relevant. Using the words of Jesus, "Ye are the salt," Bonhoeffer made the clear assessment that disciples of Christ are to season the world. Bonhoeffer explained that salt is not what Christians posses but rather who Christians are as disciples of Christ. When Jesus further declared that "Ye are the light," Bonhoeffer explained that the light is not something which has been given to the disciples, but rather the disciples are in fact that light themselves. As the light, disciples make their activities visible to the world.[151] Used as a tool for determining relevance, Bonhoeffer's exegesis of Matthew 13-14 helps guide in evaluating the activities of the church.

Practical theology serves as the framework which an incoming pastor can use to develop an effective and relevant theology of transitional leadership. Having a theological understanding of transition and change will help the incoming pastor develop

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[151] Dietrich Bonhoeffer, *The Cost of Discipleship*, 1st Touchstone ed. (New York: Touchstone, 1995), 116-117.

a relevant ministry. Facilitating change may be challenging, but with the tool of practical theology, an incoming pastor can be successful.

CHAPTER FOUR

METHODOLGY

Hypothesis

The hypothesis of this dissertation is that by researching relevant literature and by collaborating with senior pastors who have succeeded long-tenured retiring pastors, a ministry model can be produced that will assist incoming senior pastors who succeed long-tenured retiring pastors. The hypothesis further asserts that this ministry model will help incoming pastors make a smoother transition into their new church.

Research Design

The author chose to use a qualitative research method for this project. Five senior pastors were selected to interview and observe for this project. The selection process was ecumenical in scope utilizing pastors from various denominational affiliations. The common denominator among all five pastors was that all five succeeded long-tenured pastors and engaged in transitional leadership. In the primary context of this project, Gospel Tabernacle Church in Columbus, Ohio, the senior pastor succeeded the longest tenured pastor in the church's history.

The congregational contexts that were used for research had to exhibit the following characteristics:

1. Is an African American congregation.
2. Was lead by a pastor for at least twenty five years who retired.
3. Has been through a transition of pastoral leadership following the tenure of the retiring pastor.

Interview Questions

- What are the church demographics: membership size, age of congregation?
- How long did the former pastor serve the church before retiring?
- Is this your fist pastorate? If not, how long have you been in pastoral ministry prior to assuming this pastorate? How long have you been pastor here?
- Outline the selection process. Describe to what extent the former pastor was involved.
- Did you have any affiliation with the church before becoming pastor? If so, explain.
- Did you have a relationship (working, personal, cordial) with the former pastor before taking over? Characterize the relationship.
- Did the former pastor train or mentor you in any way before you took over? If so, discuss what the training consisted of.
- Was there a decrease/increase in membership immediately or shortly after you became pastor?
- After retirement, did/does your predecessor attend the church? If so, what affect, if any, did/does their presence have on your leadership of the church?

- What attributes do you bring to the ministry that differ from your predecessor?
- What were some of the major challenges you faced during the transition?
- What advice or recommendations would you give to an incoming pastor who succeeds a retiring pastor?

** It should be noted that while specific questions were presented to those individuals who were interviewed, other issues and questions surfaced during the actual interviews.*

CHAPTER FIVE

FIELD EXPERIENCE

Five senior pastors serving churches ranging in sizes, denominational affiliations and ages were selected for this project. The pastors interviewed were Dr. Byron Brazier, Dr. Delores Carpenter, Dr. Charles Booth, Pastor Mary Jackson, and Pastor Wayne Bullock. All pastors interviewed succeeded predecessors who served over twenty five years and retired from pastoral ministry. This chapter will give a brief summary of each interview.

Dr. Byron Brazier

Of the five pastors selected, Dr. Byron Brazier was the only one who succeeded his own father in pastoral ministry. Dr. Brazier succeeded his father as pastor of the seventy eight year old Apostolic Church of God in Chicago, Illinois. The church, formerly affiliated with the Pentecostal Assemblies of the World, Inc. is now an independent church with approximately twenty thousand members. Dr. Brazier's predecessor served for forty eight years as pastor before retiring. At the time of the interview, Dr. Brazier had been pastoring for two years. Although this was Dr. Brazier's first pastorate, he had been assistant pastor along with two other assistant pastors for twelve years prior to becoming the senior pastor. Dr. Brazier's father devised a

succession plan and the church board of directors nominated Dr. Brazier to be the next pastor upon the death or retirement of his father.

Dr. Brazier was the assistant pastor and general administrator of the church before becoming senior pastor. He ran the daily operations of the church and his father made sure he was in front of the congregation as much as possible before becoming the senior pastor. This was so the people could see him as a minister first and foremost, not just an administrator. Dr. Brazier says his training primarily came from the responsibility his father placed on him.

Upon Dr. Brazier assuming the pastorate, the church experienced an initial 1% decrease in membership. Dr. Brazier explained that this initial decrease was hardly felt because the rate in which new members joined never decreased. They still took in 800 to 1,000 members a year.

At the time of this writing, Dr. Brazier's father still attends service regularly on Sunday and during the mid-week Bible study. Dr. Brazier even gives his father one Sunday a month to preach along with a special seat of honor especially made for him which is placed next to Dr. Brazier's chair in the pulpit. As Dr. Brazier states, his father is beloved by the congregation and will always be lifted up before the people for his many years of dedicated service.

Dr. Brazier gave several recommendations to incoming pastors. He said it is important to celebrate your predecessor. If you honor your predecessor, the church will honor you that much more. Also, he said the incoming pastor should promote stability during the transition phase. In addition, Dr. Brazier said the incoming pastor must understand the congregation's emotional attachment to the predecessor. He said while the

congregation may love the new pastor, the predecessor is beloved by the congregation and any incoming pastor must know the difference. Additionally, Dr. Brazier said it is important for the transitioning pastor to listen to the people in order to connect with them. Lastly, Dr. Brazier advises the incoming pastor to acknowledge the work of the predecessor and build on that work. (See Appendix B for full transcript of interview.)

Dr. Delores Carpenter

Dr. Delores Carpenter succeeded a predecessor who served for thirty three years at Michigan Park Christian Church in Washington, D.C. The 115-year-old church is part of the Disciples of Christ denomination and has 450 members. Dr. Carpenter grew up as a teenage preacher in the Baptist tradition and was introduced to the Disciples of Christ denomination through her former husband who was affiliated with the organization.

Among the pastors interviewed for this project, Dr. Carpenter is the only one to succeed a Caucasian pastor. Michigan Park Church was originally a white congregation which saw an influx of African-American children into their Sunday School as the neighborhood began changing in the 1950's. By the time Dr. Carpenter came to the church in 1985, the congregation was completely African-American.

Before coming to Michigan Park Church, Dr. Carpenter served a white congregation in Silver Spring, Maryland as interim pastor for about seven months. She filled-in at that church while the pastor went on sabbatical. In the process, the pastor resigned and the church asked Dr. Carpenter to stay longer. They asked her to be a candidate but she declined feeling like that was not what God wanted for her. In addition, she had small children at the time, was working at Howard University School of Divinity,

and was finishing her doctorate. She felt she already had enough responsibilities at the time.

While preaching at National City Christian Church in Washington, D.C., some members from Michigan Park were there and heard her. They invited her to come and preach at Michigan Park from time to time. At the time, the denomination did not have any African-American female pastors in the whole country. It was significant that they showed interest in her. The Disciples process is to bring one candidate forward at a time. They had already brought a gentleman forward as a candidate but he did not receive enough votes. The search committee then invited Dr. Carpenter to interview with the different groups in the church on a Saturday and to preach the next day on Sunday. The church voted that same day and Dr. Carpenter won by 85% of the vote.

Her predecessor was not involved in the selection process because that was not the custom and practice of the Disciples of Christ. However, Dr. Carpenter did seek him out while she was a candidate. She went to hear him preach at a church and introduced herself to him after the service. He informed her that he knew who she was and that she was a candidate for Michigan Park. He even told her to tell the church that he said it was time they selected a new pastor.

After she was elected pastor, her predecessor attended church every Sunday for three months and sat on the back row from January to March. After her installation in March, he stopped attending and joined another church. Throughout the three months, the only thing her predecessor ever said to her was that she was doing a good job.

The former pastor never tried to interfere and his physical presence did not have any effect on Dr. Carpenter. However, one of her greatest challenges was implementing a

style of worship and music that differed from her predecessor. While her predecessor did not put much emphasis on music, Dr. Carpenter loved music and struggled to impart her love for music to the congregation. It was also a challenge to develop a central administration for the church. Developing a central administration with proper records and pastoral oversight was seen as an attempt to wrest power from the board and give it to the pastor. The church had always been run by the board and not the pastor. On one occasion, a board member called a meeting just to tell Dr. Carpenter that the pastor did not run the church – the board ran the church and made all important decisions. Eventually, Dr. Carpenter was able to become a strong and influential pastor who was greatly loved by the people.

Her primary advice to incoming pastors was to not make any changes the first year of their pastorate. Instead of making changes too soon, Dr. Carpenter suggests that new pastors have a period when they do nothing but listen to the people. Above all, Dr. Carpenter's advice to incoming pastors was to be led by God. A few months before this interview was conducted, Dr. Carpenter retired from Michigan Park Church after twenty five years of pastoral service. (See Appendix B for full transcript of interview.)

Dr. Charles Booth

Dr. Charles Booth succeeded a predecessor who served for thirty three years at Mt. Olivet Baptist Church in Columbus, Ohio. The 103-year-old church has 1,200 members. Dr. Booth came to Mt. Olivet after serving as pastor of St. Paul Baptist Church in West Chester, Pennsylvania for seven years. That church had 300 members and Dr. Booth has fond memories of his tenure there with that being his first pastorate.

Dr. Booth's predecessor announced that he was retiring five years prior to his retirement. This gave the church five years to select a successor. Mt. Olivet was a member of The American Baptist Churches which had a personnel system where all Baptist pastors are asked to fill out biographical data which goes into a data bank. The church submitted their profile and then the American Baptist Churches personnel system began to search for possible matches. After four years of reviewing resumes, the pulpit committee selected three candidates from the data base to invite to come and preach on separate Sundays. After all three candidates preached, the congregation voted and Dr. Booth was selected. He began his tenure on January 1, 1978 and is currently in his 32nd year as pastor. Upon assuming the pastorate, the membership was 859 and grew to its present size of 1,200 members.

Before coming to Mt. Olivet, Dr. Booth had no affiliation with the church. He had never even been to Columbus, Ohio, neither did he know any members of the church. Dr. Booth also had no prior relationship with his predecessor. He had heard of him but did not personally know his predecessor before being selected as pastor. Dr. Booth accepted the call in July and came to preach his acceptance sermon in September of 1977. There was six months between accepting the call and officially beginning his pastorate in January of 1978. In preparation for assuming the pastorate, Dr. Booth had a couple of meetings with his predecessor before he began his duties as pastor.

Dr. Booth describes his transition process as very smooth. He largely attributes that to his predecessor's decision to leave town after he retired. After Dr. Booth came on board, his predecessor and his wife moved to Los Angeles, California and stayed there for six months. According to Dr. Booth's predecessor, this move was by design so that

the people could get used to a new pastor. He did not want to interfere with the congregation bonding with the new pastor. He made it clear to the people that they had to adjust to a new pastor and that upon his return to the city; he was not to be called for anything except by the new pastor. He specified that he was not to be called for weddings, funerals and hospital visitations. He said that Dr. Booth was to be respected as the new pastor. According to Dr. Booth, this greatly helped to facilitate a smooth transition because his predecessor set the ground rules and he himself abided by those ground rules.

In honor of his predecessor, Dr. Booth established an annual day for him in July which he called "Pastor Emeritus Day." When he returned to the city after his 6-month-stay in Los Angeles, he would attend church whenever his busy preaching schedule permitted. He lived for twenty five years after his retirement and Dr. Booth made sure his retirement package was kept up to date with a cost of living increase every year. Dr. Booth says that his predecessor was primarily responsible for him becoming so easily acclimated to the role of senior pastor with no intrusion from him at all.

Dr. Booth saw the only major challenge was getting the people to adjust to his different personality and leadership style. His predecessor was more of a relational person who for example would open up his house to the membership every Christmas where people would come until six o'clock at night. While Dr. Booth loved the people, he was not as open as his predecessor. His challenge was to make the people understand that he cared for them but was not his predecessor. It took two or three years but the people made the adjustment to Dr. Booth's different personality.

Dr. Booth's primary advice to incoming pastors was to honor and respect the tenure of their predecessor. He said that incoming pastors should go in knowing that they are succeeding someone who has a proven track record. He said that incoming pastors should be confident in who they are and know that they have been called to this particular assignment. He said that insecurity on the part of some incoming pastors has caused them to make the grave mistake of trying to erase the work of their predecessor. Dr. Booth advised incoming pastors to embrace the predecessor and do everything possible to embellish the work that they have done. Lastly, Dr. Booth advised incoming pastors to remember that one day they too will get old and retire. Therefore, treat your predecessor the way you want your future successor to treat you. (See Appendix B for full transcript of interview.)

Pastor Mary Jackson

Pastor Mary Jackson succeeded the presiding bishop of the United Holy Church of America at Jerusalem United Holy Church in Reidsville, North Carolina. Her predecessor retired from the local church after twenty seven years to give full attention to his duties as the presiding bishop of the denomination. Pastor Jackson has served the 350-400 member church for the past two years. She served as pastor for seven years at Emmanuel United Holy Church before coming to Jerusalem.

Her journey to Jerusalem was quite interesting. The District Elder which oversees Jerusalem informed her that the church was seeking a new pastor and asked her to submit an application. The church initially selected someone else and Pastor Jackson was fine with that. The next day after the vote, the District Elder called Pastor Jackson back and

said that the person whom the church selected backed out along with all the other candidates. The District Elder asked if she would take the church. Pastor Jackson was very apprehensive because she was not the church's first choice. She did not know how the people would receive her since they did not select her. She finally accepted the assignment.

Pastor Jackson was familiar with the church before coming to pastor. She served as an evangelist in the district and was called upon to preach at the church on Sunday mornings on different occasions. She also conducted a revival at the church several years prior to becoming the pastor. While she was familiar with the church, she had no relationship with the predecessor, neither did he train or mentor her in any way. Her predecessor attends church when his schedule permits. When he attends, Pastor Jackson says that his presence has no affect on her one way or the other. He also attends revivals and youth programs at the church.

Since she has been the pastor of Jerusalem, the church has experienced a steady increase in membership. Pastor Jackson says that new members have joined the church most Sundays since she has been there. In fact, she says that the church will need to expand soon to accommodate the growth. She attributes part of her success to having a mothering spirit which enables her to get along with people of all ages and people of all types. She says that young people are especially drawn to her.

Pastor Jackson says that one of her major challenges has been to move the church out of traditionalism. There are new realms that she wants to take the church. In order to do that, she has to deal with the challenges of transitioning the church from what was in

the past to the new vision that God has given her. Along with this challenge, Pastor Jackson said she has also had some challenges in dealing with the church board at times.

Her advice to incoming pastors is to have a lot of patience, love and tolerance when coming into a new church. Most of all she advises to trust in God and to be obedient to whatever He says do. Finally, she says it helps to stay organized so that one can know what is going on in the church without micro-managing everything.
(See Appendix B for full transcript of interview.)

Pastor Wayne Bullock

Pastor Wayne Bullock succeeded a predecessor who served for forty eight years at Guiding Star United Holy Church in Roselle, New Jersey. While this is his first pastorate, he has been extremely successful in two and a half years as pastor. When he took over the sixty six year old church, there were fifteen members. Of those fifteen people, no one was under the age of sixty-five. Today the church is a growing congregation comprised of people of all ages with a membership of 130.

Pastor Bullock never sought to be the pastor of Guiding Star but tells how the situation unfolded. He came to Guiding Star in 2006 after experiencing some trouble at his former church. Upon coming to the church, he spoke with the predecessor and intended to stay a short while and help the predecessor. The predecessor allowed him to preach and teach more frequently. In hindsight, Pastor Bullock believes that his predecessor knew what he was doing all along.

Seven or eight months after coming to the church, the predecessor got sick and could not attend church for about eight months. He asked Pastor Bullock to do most of

the preaching and teaching in his absence. Once he was able to return to the church, he never specifically said that he wanted Pastor Bullock to take over. He just continued instructing him on pastoring.

The District Bishop inquired about the health of the church and the District Elder reported back how sick the predecessor was. The District President and District Elder then met with the predecessor to discuss the future of the church. The predecessor said he would retire only if Pastor Bullock was appointed to the church. They agreed and held a church meeting to discuss the predecessor's recommendation. Two people out of the fifteen members left the church. One was eighty two years old and felt Pastor Bullock was too young at twenty five. The other was a minister who left because she felt pastors should never retire.

Pastor Bullock received most of his training while visiting his predecessor in the hospital. He would visit him every other day for fourteen months. When he came in the room, the predecessor's wife would leave the room and they would talk for an hour or so. He talked about how to shepherd the people. Most importantly, he impressed upon Pastor Bullock the importance of maintaining personal integrity.

After his appointment in January, his predecessor was able to come back to church in August and was there every Sunday. On one occasion, his predecessor even asked if he could hang his coat up in Pastor Bullock's office. Pastor Bullock replied that that was still the predecessor's office. He attended from August to November and died in December. Although he had been pastor for almost a year prior to his predecessor's death, Pastor Bullock did not really feel like the pastor until he passed away. He felt like

he was living in his shadow and really did not feel the burden and pressure of the ministry until his predecessor died.

Pastor Bullock said the obvious difference between himself and his predecessor was his youth. His predecessor was eighty when he passed. Pastor Bullock was full of energy and ideas bringing new life and vision for ministry to the church. His youthfulness was not always appreciated by everyone and some complained that he was not doing things the way his predecessor did things.

Pastor Bullock's advice to incoming pastors is to take things slowly. He advises not to make changes just so one can say they made changes. He said make sure whatever changes are made have purpose. Also, he advises to be fair and promote peace and harmony within the congregation. He cautions that if you have a growing ministry, do not forget about the members who have been there a long time. Teach the older members not to judge the younger members and teach the younger members to be respectful of the older members. Finally, he advises incoming pastors to give the predecessor the utmost respect. Whenever they want to speak, let them. Also, be sure to lift up the predecessor in the presence of the new members who may not be as familiar with the predecessor. He said let the people see the predecessor being revered. (See Appendix B for full transcript of interview.)

Analysis of the Interviews

The most common theme among all five pastors interviewed was the importance of honoring the predecessor. In fact, four of the five pastors interviewed advised incoming pastors to respect and publicly honor the predecessor. Two of the pastors

further advised incoming pastors to build upon the work of the predecessor. Two pastors attributed much of their smooth transition to the preparatory work of their predecessors. One predecessor prepared the church five years in advance for the transition and then left town for six months to give the new pastor and congregation time to bond together. Another predecessor taught the church about the importance of the institution of church and how the church must continue after his tenure was over.

There were several themes mentioned by at least two of the pastors interviewed. Two pastors advised listening to the congregation in order to connect with them and get to know them. Two pastors advised promoting stability and harmony during the transition period. Two pastors advised incoming pastors make changes very carefully, with one of the two pastors advising not to make any changes during the first year. Two of the pastors advised incoming pastors be led by and trust in God during the transition period.

One pastor interviewed stressed the importance of being confident in oneself. By being confident in oneself there is no urge to try and erase the work of the predecessor due to personal insecurity. Lastly, one pastor stressed the importance of being organized.

CHAPTER SIX

REFLECTIONS, SUMMARY, AND CONCLUSION

In her book, *Professional Development as Transformative Learning*, Patricia Cranton wrote, "Being an effective practitioner requires the ability to reflect on one's practice and to grow and change professionally."[1] This research project has given the author the opportunity to reflect on transitional pastoral leadership and grow professionally as a pastor. The author succeeded the longest tenured pastor of Gospel Tabernacle Church in Columbus, Ohio. His predecessor pastored for over thirty nine years and was also the current presiding bishop of the denomination when he retired from the local church. Stepping into such a high pressure and high profile position often revealed just how little the author initially knew about managing the leadership transition process. The author's desire was to be successful in leading the church. Also, he felt the pressure to be successful so that other young ministers who aspired to the pastorate could have similar opportunities.

While his intentions were good, the author lacked the necessary tools and understanding to facilitate a smooth transition of leadership. Seminary provided in-depth theological education and training for professional ministry but did not provide classes that dealt with transitional leadership. The author took a church administration class but

[1] Patricia Cranton, *Professional Development as Transformative Learning : New Perspectives for Teachers of Adults*, 1st ed., The Jossey-Bass Higher and Adult Education Series (San Francisco: Jossey-Bass Publishers, 1996).

that class did not deal with transitional leadership either. In spite of that fact, the author accomplished many positive things during the early years of the transition.

The author gained insight and knowledge from this research project and now has a more informed perspective and appreciation for transitional pastoral leadership. Upon serious reflection and critical evaluation, many things could have been done differently during the early transitional years of the author's pastorate. Mistakes were made, in part, because the author did not give enough specific attention to the transitional aspect of his assignment. He often tried to pastor the church without giving heed to the demands of facilitating a smooth transition. Perhaps he felt that there would be a smooth transition if he simply continued to excel at preaching and teaching. Unfortunately, preaching and teaching was only part of the transition process.

The author discovered that it was easy to build meaningful relationships with those who naturally gravitated towards him. There were people who wanted to get to know the author as the new pastor and readily made themselves available to assist in any way they could. There were also those who were more cautious. They seemed to exhibit strong ties to the predecessor and were seemingly not willing to work with the author. Consequently, the author did not put as much energy and effort into building relationships with those people. In retrospect and after several years of pastoring, the author realized that it probably would have been beneficial to put more energy into building those relationships that required more effort. Years later, the author has seen a complete reversal in some cases. Some who were initially very friendly and cooperative have become less supportive and less cooperative while some who initially showed signs of resistance have become very supportive of the author.

The author realized he probably made some changes too soon in the transition process. He underestimated the need for gaining broad acceptance before making certain changes. Although needed, the author feels some changes would have been more effective if he had waited for greater acceptance and understanding from the congregation. The author has discovered that certain situations need time to evolve and develop. Furthermore, the author discovered that sometimes all the pastor needs to do is plant the seed by discussing the need for change. As time passes, the congregation often develops its own desire for the proposed change. Once the congregation collectively voices its own desire for change, the pastor can move forward with the proposed change without resistance.

In his estimation, the author's greatest missed opportunity was not building a stronger relationship with his predecessor before his death. While the author and the predecessor had a cordial and friendly relationship, the author believes that relationship could have been enhanced with more effort on the author's part. The author did not fully understand that pastoring a congregation for almost 40 years created a bond with the congregation that could not be ignored. In hindsight, the author realizes he could have greatly benefited from a deeper relationship with his predecessor during the early years of leadership transition. It probably would have given the author more credibility with the people and good will from those who were initially resistant to working with him. Before his predecessor's death, the author did become somewhat closer to him. The author only wishes that happened sooner. The author speculates he could have been further along in ministry at Gospel Tabernacle if he had a stronger relationship with his predecessor.

Ultimately, the author has grown as a pastor and leader by learning from the mistakes he made along the way.

Crucial to facilitating a smooth leadership transition is the understanding of what literature is available to assist incoming pastors. This research project has given the author the opportunity to conduct critical research in the area of transitional pastoral leadership. Researching information and literature related to transitional pastoral leadership has helped the author to answer questions that are often asked by incoming pastors.[2] Had the author known what was available by way of related literature, he may have avoided some common mistakes made by incoming pastors. A research of the literature revealed the universal nature of transitional pastoral leadership across denominational lines. In various denominations, incoming pastors face similar issues. As the author has experienced first-hand, changing pastors is a complex process that is "more involved than just changing the name on the office door."[3]

To facilitate a smooth transition of pastoral leadership, the Old Testament model of Moses and Joshua suggests that the predecessor along with the successor play a critical role. Moses displayed his love for the people of God by requesting that God give the children of Israel a new leader. Realizing that he would not enter the Promised Land, Moses saw beyond his own tenure as leader and petitioned God to give the people a new leader. God selected Joshua and gave Moses specific instructions concerning the transition of leadership. God instructed Moses to publicly affirm Joshua in front of the

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[2] Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams, *The Craft of Research*, Chicago Guides to Writing, Editing, and Publishing (Chicago: University of Chicago Press, 1995), 6.

[3] Bob Wells, "Making Transitions," *Faith & Leadership* (2010). http://www.faithandleadership.com/features/articles/making-transitions?page=0,0 (accessed 6/20/2010).

people. This would establish a continuity of leadership for the people and give them a reason to follow Joshua. Joshua's responsibility was to honor the legacy that had been handed to him while looking to the challenges ahead. As Joshua used his own unique gifts and abilities, God enabled him to lead the people in conquering the land that was promised to their forefather, Abraham.

The New Testament model of Paul and Timothy also suggests the predecessor along with successor play a critical role in the transition of pastoral leadership. Paul identified Timothy as one fit and prepared for pastoral ministry. He first reminded Timothy of his rich heritage in the faith. He then affirmed the ministry gift inside of Timothy by directing him to stir up that God-given gift. Similar to Moses publicly affirming Joshua, the act of Paul laying his hands on Timothy could be seen as Paul publicly transferring authority and jurisdiction to Timothy. Lastly, Paul instructed Timothy to be strong and courageous in the face of difficult challenges associated with leading God's people. With encouragement, guidance and direction, Timothy became the pastor of the church at Ephesus, which Paul himself established.

While the Biblical models suggest the involvement of the predecessor and successor in the process of leadership transition, that is not always the reality of leadership transition. Ideally, the retiring predecessor will bestow his or her blessing on the successor and give full support. However, the blessing and support of the predecessor is not always available to the successor. Because of this reality, this research project primarily focused on the incoming pastor and what he or she could do to achieve success in transitional pastoral leadership.

After reviewing the related literature and interviewing several pastors who succeeded long-tenured retiring pastors, the author suggests incoming pastors pay close attention to the following areas as discussed in detail in chapter two: 1) Knowing Church History, 2) Honoring and Celebrating the Predecessor, 3) Building Relationships, 4) Making Changes Carefully, 5) Preaching, 6) Understanding Role Expectations, and 7) Taking Care of Oneself. Knowing church history enables the incoming pastor to better understand the culture of the church and the people he or she must serve. Honoring and celebrating the predecessor helps the incoming pastor affirm the relationship between the former pastor and congregation. Also, it creates room in the collective hearts of the people to receive and accept a new leader. This step is perhaps even more crucial in cases when the predecessor does not openly affirm the successor. The author further suggests that the incoming pastor proactively seeks to establish a relationship with the predecessor if one does not already exist. Of course this can only be done if the predecessor is living.

Building relationships within the congregation helps the incoming pastor establish deeper connections with the people. By doing this, the people will feel more comfortable in transferring their loyalty to the incoming pastor. Making changes should be done with the utmost care and consideration. People identify with established ways of doing things and any interruption of the established patterns can be viewed as a personal attack. Therefore, incoming pastors should devote careful attention and planning to any changes they want to make. Preaching is the way most people develop their first opinions about the incoming pastor. Consequently, incoming pastors should give much care to sermon preparation and delivery. A positive experience in the pulpit can spill over into other areas of pastoral ministry.

The job of a pastor has long been considered a high stress occupation because of the various duties one is expected to perform. Research shows that it is beneficial for incoming pastors to work with congregations to set proper role expectations. In doing so, the pastor will guard against burn-out. Lastly, the incoming pastor should give attention to personal physical health and the health of family relationships. With poor physical health, pastors will be hindered in carrying out pastoral assignments. Likewise, without a strong family unit, pastors will lack the emotional support needed to endure the rigors of pastoral ministry.

The treatment for this project's hypothesis was interviews with senior pastors who succeeded long-tenured retiring pastors, research of related literature and utilization of the author's own experiences. The result of the treatment was that transitional leadership areas of concern were identified and addressed by developing a model to assist incoming pastors. After conducting individual interviews and researching the literature, the author discovered the need to talk to a larger collective body concerning transitional leadership. After conducting a workshop on transitional leadership and giving a survey to the participants, the survey results confirmed the data collected from the literature research and individual interviews. The survey results confirmed the need for a transitional leadership ministry model. Of the workshop participants who responded to the survey, over half (66%) said they had little knowledge of transitional leadership before the workshop. After the workshop, 100% of the respondents considered themselves more knowledgeable concerning transitional leadership. Also, 97% of the respondents considered the information valuable. Lastly, 100% of the respondents said they would utilize the techniques taught in the workshop and recommend that others use the

techniques discussed. In light of the workshop survey results, it is reasonable to set up workshops to help leaders through periods of leadership transition.

While following the recommended procedures may assist incoming pastors, the author cautions that following these same procedures may not guarantee success. The author realizes that other overriding factors may determine ultimate success in transitional pastoral leadership. However, it is his contention that paying close attention to the areas discussed in this research project will increase the chances of success for incoming pastors.

The author acknowledges the methodology limitations of the research. The sample group of pastors could have been much larger to capture a greater percentage of the population of pastors. If the author had more time, he could have interviewed a greater number of pastors. While the sample group of pastors represented different Christian denominations, they were all African-American pastors with predominately African-American congregations. It would be interesting to gain the perspective of pastors from other ethnic persuasions and compare their experiences of transitional pastoral leadership with those of African-American pastors engaged in the same work.

In conclusion, the author is grateful for the opportunity to conduct research so relevant to pastors who succeed long-tenured predecessors. While the author did not have this knowledge at the beginning of his pastorate, he is gratified to know that through his personal experiences and through the research conducted in this project others will have the opportunity to benefit. The author hopes that through this project, incoming pastors can avoid some of the most common mistakes.

The author stated in chapter one that some pastors with many years of pastoral experience once said that incoming pastors really do not become the pastor until after seven years. In retrospect, what they were most likely saying was that the transition process takes seven years to complete. After conducting this research project, the author believes a thoughtful, systematic transition plan can result in effective pastoral ministry from the beginning of a new pastorate.[4] With a passion for working in the kingdom of God and a plan of action, the author contends that incoming pastors can be successful when succeeding long-tenured predecessors.[5]

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[4] Robert L. Withers, "Pastoral Transitions and Longevity," *Compass Dynamics* (2007). http://www.compassdynamics.org/pastoraltransitions.html (accessed 6/20/2010).

[5] Sir Walter Lee Mack, *Passion for Your Kingdom Purpose : Sharpen Your Gifts, Test Your Character, and Move to Your Next Level* (Tulsa, Okla.: Harrison House, 2004), xviii.

APPENDIX A

INTERVIEW QUESTIONS

- What are the church demographics: membership size, age of congregation?
- How long did the former pastor serve the church before retiring?
- Is this your fist pastorate? If not, how long have you been in pastoral ministry prior to assuming this pastorate? How long have you been pastor here?
- Outline the selection process. Describe to what extent the former pastor was involved.
- Did you have any affiliation with the church before becoming pastor? If so, explain.
- Did you have a relationship (working, personal, cordial) with the former pastor before taking over? Characterize the relationship.
- Did the former pastor train or mentor you in any way before you took over? If so, discuss what the training consisted of.
- Was there a decrease/increase in membership immediately or shortly after you became pastor?
- After retirement, did/does your predecessor attend the church? If so, what affect, if any, did/does their presence have on your leadership of the church?
- What attributes do you bring to the ministry that differ from your predecessor?
- What were some of the major challenges you faced during the transition?
- What advice or recommendations would you give to an incoming pastor who succeeds a retiring pastor?

APPENDIX B

INTERVIEWS

Interview with Byron Brazier
Pastor, Apostolic Church of God, Chicago, Illinois

Johnson: Thank you for taking the time to meet with me today. Let me get some general demographics of the church here. Membership size and age of the church

Brazier: The church was originally started by a gentleman by name of Walter Clemmons in 1932, so the church has been around for about seventy eight years. I am the fourth pastor of the church. The second pastor of the church, upon the death of Elder Clemmons, was gentleman by the name of A. Harp Medders. At his retirement, my father became the pastor of the church in 1960, until he retired in 2008 after serving for forty eight years. One of the interesting things about the pastoral chain of this church is that every pastor, including myself, lived in the same house at one point and time. Elder Clemmons owned a 6-flat. Elder Medders lived on the second floor of the 6-flat. When my mother and father were married, my father had to rent a room. And the room he rented was with Elder Medders on the second floor, which is where my older sister and I were born. So every pastor lived in this same building on 5722 South Wabash. This is just some interesting pieces of information. Over the years when my father took over the church was in 1960 it was about one hundred members. And it began to really grow in about 1978 when we built the first sanctuary (I will take you on a tour). We moved in with 500 members into that building.

Johnson: What year was that?

Brazier: It was in 1978. By 1983 we were up to 2 or 3 thousand members and we had to expand the current church to its current size. In 1989 when we started building this building, which we moved into in 1992, we started two services, and we figured that we would be able to have one service, but that never happen. We had to continue to hold two services. Both services were full in a 3,000 seat sanctuary. We stand at about 20,000 members right now. Some left when I became the pastor, about 200 I would suspect. 1% of the population, which, was a great thing for a transition. Between the time I took over in June to last December, we took in over 1400 new members that goes along with the upsurge we were talking about.

Johnson: I was going to ask about that very dynamic, upon your assuming the Pastorate was there an immediate or shortly thereafter increase or decrease in membership, but you answered that.

Brazier: It was pretty much, what took place was that we would normally take in 800 to 1100 new members in a year. So the reality is that pretty much nothing changed. The dynamic from the stand point of the television program, the

ratings never changed. Membership did not change. Never saw empty seats. We know that there is growth and that growth is being maintained, because when I took over the second service it was thinning out in a couple of areas. Last Sunday was the first Sunday when our second Sunday service audience was actually more than the first service. Our first service has always been. That is where our tithes payers are; our mature saints are, not old. I'm talking about forty five to sixty five years old. Ones that are use to paying tithes, use to contributing. They come to the first service so that they are out by 10:30; quarter to eleven, and they are done for the day. I got my rowdy crowd coming in on second service. And for the first time there were more people and we had to put down chairs in the aisle. Which we normally do first service, and normally pick up the chairs the second service, but the chairs were down. That could have been because of the Palm Sunday service I've been promoting. It could have been a number of reasons. But we noticed, even my father noticed that the second service has become more populated, and larger. And of the 1400 that come down, we can pretty much peg that greater than 50% are under the age of thirty. It's gone very well from that standpoint.

Johnson: Let me ask you. I know that you are a Bishop's son, but is this your first Senior Pastorate?

Brazier: Yes. I didn't get into the ministry until I was forty two. I owned my own consulting firm before I came to the church. At that time I was the Chief Information Officer for the Chicago Housing Authority and part of that I was a Business Unit executive for IBM. I was there for nineteen years, the Lord called to the ministry at forty two, but I taught Sunday School since I was nineteen, so I was not detached from the ministry. Even when IBM moved me away, I moved to Dallas for about three years and they moved me back. It was during that time that I really began to understand life and to really create how I was going to handle life and be true to my family. I went into the ministry about a year later. My father asked me to come and help him. That was 1995; he was already seventy four or seventy five. He asked me if I would come and help him and I said absolutely. I left corporate America and came here to help him. Went back to school and got my Master's and Doctorate in six years.

Johnson: Where do you attend school?

Brazier: I went to McCormick Theological Seminary. I graduated in 2000. I was elevated to the assistant pastor along with two other guys in 1996.

Johnson: Now you say along with two others, so there were two other assistant pastors? So there were three all together?

Brazier: There were actually five of us. There were two older ones. One was the assistant pastor here before my father came. He is still alive, and he was the son-in-law of the founder. All of his family is still here. The other one came in about 1971-72, but he passed about thirty days ago. But then my father named three younger ministers. We were all around the same age at the time. Between forty and forty five. We were named Assistant pastors in 1996. In 2004, my father went to the board and said if something were to happen to me we need a succession plan. At that time, I was nominated to be the next Pastor and the board voted for me as the next Pastor. By that time I already had my Doctorate, I already set some things in place. Then it was brought to the congregation, upon my father's retirement or upon his death that I would be the next Pastor.

Johnson: Now with that process, that is a big piece that I want to examine. Your father brought the need to the Board. Did he suggest your name or give your name? Among the other existing Pastors, how was your name brought forward?

Brazier: Let me explain. I will tell you some history to that. In 2004, they brought my name to the congregation, and in 2006 it was reaffirmed to the congregation because we had a lot of new members and in 2008 my father retired. During this time, there certainly was some tension because my father had named three more assistant pastors. The two others had been more active ministerially in the church than I had been. I went into ministry when I was forty two. They were probably in the ministry and ordained about five or six years before that. They were either heading up the Prison ministry, and I was still teaching Sunday School. So when I went into ministry formally, I throw a monkey wrench into a lot of this. Then the conversation started. When I was named the assistant pastor with the other two, which my father did politically.

Johnson: He named the other two politically?

Brazier: Named the other two because both of them had their own following. One of the unique things about this church is that we have never had a split. We have had at least twenty ministers leave the church and start their own work, but there has never been a split. And so, my father said, "I just can't name Byron. I will name both of them." The Lord hadn't told him anything, but he saw the need to have an assistant pastor. That need came because one of his dearest friends, who is Bishop David Ellis out of Detroit. Now, I knew David when he was in Chicago. He comes out of Chicago. His father was a founder of the church Indiana Avenue Pentecostal Church on 35th and Indiana. David was about sixty two, sixty three moved to Detroit, and then started a work in Detroit. When they were in New Orleans at a national convention, the PAW (Pentecostal Assemblies of the World, Inc.) national convention, David died.

Johnson: He died at the convention?

Brazier: He died at the convention. Then they had all the turmoil that went on at Greater Grace, and then Chucky became the pastor. A few months after that was when my father named the assistant pastors, because then you had to have some clear understanding as to what would happen in case. He had a heart for the ongoing longevity of this church, so that it wouldn't be fractured or split apart because of stuff. My father always told me, " Son people are funny. You never know which way they are going to go, and everybody got friends, even satan took a third of the angels and they were with God, so you have to always keep the work in mind, not the vision, but the work of the church." He wanted the work of the church to continue on beyond his years. So he put alternatives in place. Within ninety days one of the assistant pastors left and started his own church and took about one hundred members with him.

Johnson: Now what was that like? You said he took one hundred members with him, was that with the blessing of your father?

Brazier: Sure. You know he said, "Pastor Singleton is going to leave and start is own work", he even let him preach his last service. The Sunday he was going to go, my father said, "I want you to preach your last service." And he now has a church of about 3,000. But I knew why he was leaving because he told me. He said, "I've been here all this time. I've worked hard, and see where this is going." I looked at him and said, "If the Lord wanted you here, you would be here. It is clear He is leading you another way, trust in the Lord." That is how I left it with him. A few years later, the other pastor wanted to leave the church, but he didn't quite know how. He was also my father's driver. He had been his driver for along time. Well trusted. His administrative skills were weak, but he had charisma like you wouldn't believe, just a tremendous individual. People loved him. When I went back to school, he tried to go back to school to keep the competition. He didn't finish the first semester. He didn't have the mental toughness to complete the study. He stopped; the people still loved him, because he was a great guy. I went on a got my masters and doctorate. At that time, he had to say where is the confidence at. A few years after that, he left and took over a church called Bethlehem Healing Temple. In the Pentecostal ranks, they were well known. They had a healing ministry. He took over that church and it split; now he has about 10 members. In 2008 my father gave me thirty days to get ready. He told me the 1st of April that he was going to retire in July. Then he came back and said I'm not going to retire in June before I go on vacation around Father's Day. Next day he said, I'm ready to retire the first Sunday in May, I'm going to tell the congregation I'm going to retire and that Sunday is going to be my last Sunday as Pastor. I looked at him and I said no you're not. I told him that you can't do that to me, and you

cannot do that to the people. The first Sunday in May he told the congregation that he was going to retire, and the first Sunday in June was going to be his last Sunday as the Pastor of the church. The rest of that whole month of May he never preached. He always put up somebody else. I preached at least one of the services. Then the first Sunday in June he preached his last two services, and then the next Sunday I was the Pastor. That next Sunday was father's Day, and it was the Sunday that the President (Obama) came. That was when the Senator came to do his Father's Day piece. That was kind of wild to me. It was like wow what a send off. That was the chronological transition process that took place. The thing that my father did when he prepared the church he prepared them in several ways. One was that he always acknowledged that the work of the Lord must go on. He engrained that into them that the work of the ministry always goes on beyond the man. That he would be a failure, if the church put more faith in him than God. Starting in 2000, he would regularly bring that up. He always dealt with the work and the institution of church, not just the building but the operation of the church. We are an institution not just a church. Build something, you have worth and assets here and it needs to continue to go on. At the same time, certain things went on in my father's life to bring him to that point too. The first thing was David Ellis' passing. When I was named and voted on as Pastor, my father speaks fluent French, so he and my mother would go to Paris every year. A week after he came back, the Concord crashed. He said he could no longer risk not having a Pastor in place. So a few months after that he went to the Board, I was asked to step out. He didn't tell me until after he met with the Board. He never had the conversation with me to say that I want to prepare you to Pastor.

Johnson: I was going to ask you specifically, what did he do to prepare you and mentor you? Was it anything specific or was it just being with him?

Brazier: It was actually more of the responsibility that I had. I was both the Assistant Pastor and General Administrator of the church. So I ran the church. The older my father got, the more he did not want to do, so I would take over more and more things from him. The only two things that I did not take over from him were the broadcast and the choir, because they were attached to his ministry. Even today, I believe there should be nobody in between trying to manage the choir director but the Pastor, as well as the broadcast ministry. Nobody can tell my producer what to do but me. Those were the only two things, but I ran everything else. He would certainly direct dollars the way they were supposed to go and how he wanted them to go. But pretty much I did all of the budgets, all approvals and systems work because I my knowledge of systems. I made sure all of the checks and balances were in place. The board and everybody knew this, that I was running the church. So he didn't have to do a lot more mentoring other than to make sure that I was in front of the congregation, so that they would see me not as an

administrator who was ministering, but a minister who happens to administrate. It was a little rugged because the other guys were better preachers than me, but they could not out teach me. But in the style of preaching that we are use to, they would say they did an outstanding job, they preached. During the board meetings there would be pieces that I would have.

Johnson: That you would handle during the meetings?

Brazier: Yes, some of it was subliminal. My father sat at the head in the big chair and I sat at the other head. I didn't sit next to him. In fact, I was rarely seen with my father, it was my position that I can't help him, if I am always with him. The church was so large that if I was with him all the time I could not get done what I needed to get the done. All the auxiliary heads, all the leaders would call me, for the day-to-day operations, but if they need something financially approved they would go to him, but other than that I was the one they always came to. So it was a natural transition to say now that he retired this is what will happen. Then the reality of the retirement has to hit. There is a grieving process that the congregation has to go through whether he passes or whether he is not the Pastor, there is this grieving process. So I did a couple of things to celebrate, you know how we go to a funeral you know we have to celebrate the life. That is pretty much what we did without eulogy. We had a huge event in a public place. All of the dignitaries were there, wonderful dinner, presentation and things of that nature. I also had a chair made for him with his name on it. Originally, he said he would just sit down the line with the other ministers. I looked at him, and I said, "I don't think so you are not going to get me killed." He said you and I will just switch seats. I said no Dad we can't do that, that is the assistant pastor's chair. So I had a chair made for him, and put a gold plate on it with his name, and told the congregation what I was doing and I told them the same conversation and they applauded. I couldn't have done anything better, they knew he wasn't the Pastor but he was in a complete place of honor.

Johnson: Now logistically where is his chair?

Brazier: Right next to me. They knew he wasn't the Pastor, he told them he wasn't. He never put his robe on again. You see that robe right there, he never put that robe on to preach again after he retired. When he did a funeral he would wear a black robe. He told them that they could throw all of his robes away; he had like five of them. They came to me and said he told me to throw all of his robes away. I said don't you throw those robes away. Pack him up and put them in the basement, those are sanctified robes. I didn't have my installation service until after he was honored. So I became the Pastor in June, but did not have my installation service until September trying to get enough space in between to allow them to grieve through some things. The

first day I became the Pastor, I laid out what my heart was and I honored the Lord for the opportunity to serve. I told them there were two Greek words *Ahlos* and *heteros*. Which is the same English word for another. One is another of a different kind; and the other is another of the same kind. I gave them the example, and said to them "I would be a Pastor of the same kind." Everybody cheered, because they needed to feel the stability that I was not moving in any different direction than what had already gone on. That was the first piece. So it stabilized my mature older ones. That is what they needed. The same time I said, "As my father looked into the future for longevity of this church, that is what I will also do. His commitment has always been to the longevity of this church, and for the growth of this church, which includes the children." That stabilized them. I also said, "And the Lord has given me understanding as to what my ongoing mission will be. Where my father's has always been grace that will not change, but mine will be how you live out the grace that God has given you. How do you live there?" So it demonstrated an extension, and the final thing I said was, "I understand that you all have known me for years, but you have never known me as your Pastor. I grew up here. I was married here. My children were born here. I understand that the trust you all had in your Pastor went with him, and that I must earn your trust. I will commit to you that I will earn your trust every day."

Johnson: I viewed that same service on your website.

Brazier: My installation service?

Johnson: Yes. I saw that and it really blew me away. I wasn't working on the project yet, but I was formulating what I was going to do. It blew me away also because my father is retiring and with that being said, I always get asked from the membership there, my home church, "Are you coming back home?" Matter of fact I was there this past Sunday, one of the oldest members of the church, Sister Essie Williams, as I was walking up the aisle after service, she grabbed my arm and grabbed my hand and said, "We want you as our Pastor. Are you coming back?" My father had already announced that he was retiring. He is putting together a committee now to do the pastoral search, so they are in that same place right now as far as the grieving process. I have actually been able to help him strategically map out his exit. Keeping in mind that they will need time for the grieving process and things of that nature and time to celebrate. To celebrate him to offset and to counteract the understandable grief that they are feeling now, the shock of thinking that Elder Johnson is going to retire and we can't comprehend that. I said, "Dad you have been their pastor for so long. They cannot just digest that in a short period of time. You have to give them time to cry, to vent, to grieve, and to get all of that out and time to celebrate your pastoral ministry - to help them to move on. Really through the conversation you have basically just about answered all of my questions. I will just go

back through my notes and put notes to each question. But I do want to ask you, has your dad's presence at all affected your leadership with the church with him being present?

Brazier: No. I did a couple of other things. One is, I said there would be no one to out celebrate me, celebrating my father. Number 2, I put my father up to preach every month and I broadcast him every month. My comment to them was that you all have the capacity to love two pastors at the same time. And once that hit, they said yeah we can. I said, "This is not an either or alright? It's both. Its not me or Bishop, its me and Bishop." Then all of a sudden their eyes open up and they said yes we can. There is nothing wrong loving the two of them at the same time, and we have the capacity to do that. I said, "You all would think I was crazy to let him sit there as if I was afraid of him. I am not afraid of my father. I love my father too much, and it would be insane and crazy of me to keep that kind of knowledge sitting in a seat out of my own insecurity. It will not happen." I honored him even when we did our Christmas program. During my opening remarks, I said, "I want to honor our Lord and Savior Jesus Christ for all He has been and done for this house and this family. I also want to honor the patriarch of this church." That is what I call him. When little kids grow up and they are adults, I will be their patriarch. Today he is the one. I said, "He established this program twenty five years ago." Every time I do this they love me more because I honor him. I tell every Pastor that follows another Pastor, that if you honor that other Pastor that church will honor you that much more. If you are not afraid of that other Pastor, not afraid of his presence. My father sits with me every Sunday. One of the other things that we do is that my father comes out to bible class every Sunday. He has never missed a service, except when he goes to preach. In bible class he sits out in the audience. He said, "I want you to know that I can come and worship under you." Which was a major piece.

Johnson: That is such wisdom. Would you say that you had any major challenges?

Brazier: No. I also asked my father to stay on the board to settle my board down. When he retired I asked him to remain on the board. He remains on the pulpit. He remains active in the things he wants to be active in. I will have another transition when he passes, but it won't be nearly as traumatic, I don't expect it to be this traumatic. One of the things I did was alter the worship service not too much to make a change but where I wanted the worship to go. The thought was given to me from somebody who was really trying to dig at me. He said, "You might be the new pastor but this is still Bishop's worship service." So I said, "What do you want out of 90 days? My mission is not to be insecure of what you are talking about. This congregation needs stability. That is my greatest objective this year; to make sure that this church is spiritually stable during this transition phase. So what you're talking about is something completely different, and I don't know

where you are at." Once I got through, he was like, "I understand." He never came back to me like that again. Then another guy came up and said "Doc, every time you put Bishop up and we get use to you, and you put Bishop up, and then we love Bishop again. I said, "I'm going to keep putting him up, you are going to have to grow up." Because of my age I can say some things, I just turned sixty last week, so I can be very firm because I've got history and I've got age. I've got a long list of experience that a thirty year old might not have, so there are certain things I can say. There are certain things Bishop can say that I can never say. He can ball the whole congregation out. He came to the congregation and said, "The Lord spoke to me and told me one word. Africa. We are going to do something for Africa." And the whole church started cheering yeah Bishop. I told the whole congregation, "If I came up and said the Lord gave me a vision. State Street Robert Trailer homes, you all would look at me and say you are crazy." The reality is, you have to understand the difference. I am loved by this congregation, but my father is beloved by this congregation. It's a major difference. I told my wife the same thing. I said, "Do not be confused by in your position as the new first lady in this house, don't be confused. My mother is a beloved woman. Do not think you have to compete with her. Never try to say I'm the first lady, don't get into that, because you will lose that battle. Don't let somebody else try to put you into that position". My wife has been very good at making sure as I honor my father, she honors my mother. The congregation stability was the first point, and number two was the change in worship service. I'd been attending the pastoral retreat with somebody I meet a few years before that dealt a lot with spiritual disciplines. She was evangelical. She invited me to her Pastor's retreat. It is every ninety days for two weeks, and you go through a series of spiritual discipline. It was very rewarding for me to reflect on what the Lord would have me to do and who I was in him in relationship to the congregation. It also then fit the mode of how do you live in the grace you have been given. In other words, how do you live a better life? From that I instituted a revival that my father never had. He never liked revivals. So we have an annual meeting in April and a revival in September, because I wanted to make sure that they were built up spiritually. It was a different program, a different focus, but the same message just focused a little more intent on a person's personal life, their personal reflection. I told them that we were going to have a church wide prayer meeting and I wanted every member to come and pray. I began to teach about prayer, teach about the spiritual walk that you have to have. Every bible class in September was about this spiritual walk and a better life. Some times I had a series, some times I didn't, it wasn't a played up series, read my books, I didn't play that. In January I had the prayer meeting. I taught about prayer on Wednesday, and on Thursday Bishop is going to teach on stewardship, and on Friday we are going to pray. There were 2500 people out for prayer. There was no choir, no preaching. I had the praise team sing. We prayed for only 1 hour. I had another one in April and another one in July and the fourth one right before our revival. We

have prayer meeting every Friday night, but this was a church wide prayer something where I would anoint and a pray for people with per.

Johnson: How did you modify the worship service?

Brazier: What I did was, read the Ten Commandments, and then have the choir come in, sing two songs, sermon, and altar call. It was like that for two years. I instituted a quite two minutes of silence. Had a call of worship song, then I would tell them that I want a quite time of reflection to think about what the Lord has done. For two minutes it would be complete silence. I said I didn't want an usher to move nor a program to be handed out. The people loved this time of reflection. You know Pentecostal churches; we are high octane, so to have a time of quite reflection was such an enormous switch. Then I instituted the praise team, my father would never have one. I didn't just have four or five, I had 20. They were like a little choir. By the time they got through, the people were ready to go. Then I changed the marching song to a high octane song. When the choir came in, the people are rocking back and forth, and then I do prayer and scripture. It is a smooth flow from when they come in. The Worship service starts with the quite time, and the praise and worship team. This is normal to others, but not normal to our church. A couple of people came up to me and said, you know Bishop was real touchable, we don't know about you. We can reach out and touch Bishop. That was the perception. One Sunday the Lord told me to walk down the aisle. Normally, I would go out the side door into the lobby while they would finish up baptismal. So for one year, while the choir was still singing at the end of the service, I would walk down the aisle and shake hands, and I never heard that comment again.

Johnson: You would walk down the aisles every week?

Brazier: Every Sunday I would walk down a different aisle, because we have seven aisles. As a transitioning pastor, you have to listen, and not to make an excuse about what they said, but say let's assume that is right, whether I believe it or not. What am I going to do to address this? You don't let things run you or let them worry you. But the leading of the Holy Spirit will tell you here is what I want you to do. It was the prayer meeting that changed it. Even my father noticed it. My father said to me, "Son this is your congregation." When I told him I was going to do the prayer meetings, he said "Son I don't know if you want to do that." After this conversation a couple of months ago, he said, "You know things have really worked out for you, things that I would have never done, things that I would have been very suspicious of doing, but you followed the leading of the Holy Spirit and it worked out. I just caution you to be careful about all of the changes you are going to make, but you have done very well."

Johnson: Dr. Brazier you have given me an abundance of a wealth of information, practical information. It is just amazing, how this process needs to be so thoughtful, needs to be so strategic in its implementation. I would venture to say that most times this level of thought and preparation does not go into pastoral transitions.

Brazier: Right, it doesn't.

Johnson: We have the by- product of splits, church just dying, because there was no level of thought put into transition. I would say this, that unfortunately from what I have seen a lot of blame can be placed at the feet of the outgoing pastor, because they don't have any foresight beyond themselves as to whether or not the church will survive or not. I've done what I'm supposed to do. I'm going to Hawaii or where ever I'm going, and Lord help the next one.

Brazier: One of the things my father said was that he wanted to be here to help me in the transition. When there is a new person coming in from the outside, they become very suspicious of the previous pastor, especially if he is iconic. If the current pastor is an icon, a new pastor that is not his son is going to be very insecure. I got that from Monroe Saunders, Jr. He said, "Byron my father was like your father in Baltimore, except I have his whole name, you just have your father's last name. You have to make sure what your mission is. Your father has built a great oak. Your mission is not to start a new seeding but to grow the oak so that more people fit under its shadow." I told that to the congregation. We are going to grow this oak, because our mission is to save lives and to build so that more people can sit under the shadow of the oak tree and they understood.

Interview with Delores Carpenter
Pastor, Michigan Park Christian Church, Washington, D.C.

Johnson: Tell me the demographics of the church: the size, membership, ages and so forth.

Carpenter: About 450 members, over fifty people were over the age eighty. Their heritage ruled and still some of them are still in leadership. When I went there it was very much a church full of retired people, but God gave them an anointing of longevity. A lot of them are in their late eighties now. I would say that this is an aging church. It is what we would call a fourth quadrant church, because of the age of the church. It began as a white congregation. In 1995 it was one hundred years old, so now it is 115 years old. It was a church whose neighborhood had gone through a great transition, from an all white neighborhood to an all black neighborhood and it was middle class and an influent neighborhood. The people that were there were upper middle class, that first generational wave that came in, because that neighborhood was considered for professional people. Most people there had a Master's degree. A lot of schoolteachers, but a few doctors and lawyers of that type. The history of the church is that a lot of them join because of their children. The kids started going here for Sunday School, because the neighborhood was changing. I went back and found articles where the white members were complaining that so many of the poor Negro children where coming and over flooding their Sunday School, but the parents were not coming. So they had a campaign to go a get the parents of the children. They had a major youth ministry because the kids could walk to the church. This was around the 1950's. They had a lot of social activities for the children, recreational activities, dances, parties and crafts. The services were only for an hour, so I think it became a very attractive place to the children versus not going to a typical black Baptist church or to their parents' church where you stay in service for a long time. Most of the people told me that they came here because their children like the church. They had a big youth ministry, a before and after program that started there in 1960, so they built associations with the elementary school. So these people that came in were well educated. Now when I came I helped to make the demographics more diverse. We had more working class people, more people who were not professionals. We started building new family ties; maybe some of their family members were professionals, but they began to bring in their mothers, cousins, brothers and sisters. I buried 150 people here. It was really like almost a whole congregation died. In one eighteen-month period I brought in one hundred members. One lady said when you see me coming down the aisle I will be number one hundred, and she lived in the neighborhood. The people believed in that. I was so afraid to put that out there, saying oh what if we don't get one hundred new members. The Spirit said to me one

Sunday morning "you have not because you ask not", and once I got up and said I want one hundred new members, the people got excited. They just like having a goal and they started bringing in people. When Mrs. Griffin joined she was number one hundred.

Johnson: Did you have a time period?

Carpenter: Yes, I had in mind one year, but it took eighteen months. They got in that spirit of inviting people. I think when this new wave came in it changed the church somewhat, because when many of them came in it was a white Pastor and they were trained this is the way the Disciples worship. So they were not open to longer services, gospel music, some of the things we do in the black church where our worship was different. The new wave of people that joined they were not all in that same yoke, they came in to help me really. To help me sure up the survivability of the church and to change the church to be more friendly to different worship styles. Of course you were there awhile and had a sense of the kind of transition we were going through. When Wyatt T. Walker came to preach he said, "Oh I thought I was coming to a very stately church, but this church is like a Baptist church". I said no, not quite Baptist but more Methodist. But now the church is saying Amen, clapping their hands, dancing and speaking in tongues all of that now. A lot of that was what I brought to the church from my background and the new people that join with me that may have had those experience in North Carolina or maybe in black colleges where they had been exposed to Gospel choirs and they wanted to be apart of this new thing, because it was a change, a time of transition.

Johnson: The former Pastor, how long was he here?

Carpenter: He was here for thirty three years.

Johnson: And he was a white gentleman?

Carpenter: Yes. Very scholarly, church historian and he had done his work at the University of Chicago and he had been a Navy Chaplain. He actually built three of those buildings, and of course I built the fourth, so there are four buildings altogether. He actually came when they bought that land and put that first building up in 1950. He came at the time when they were changing the name of the church. It used to be Third Christian Church. It was the third Christian Discipleship Church established in Washington, D.C. When he came they changed it to Michigan Park, which was the name of the neighborhood were they were building. He was there to break ground on the first building. While they were waiting to break ground on the first building in 1950, they were meeting on 12th Street in a Masonic Temple, because they decided since we bought the land and were going to be building they worshipped in the Masonic Temple because it was space

close to where they were building. This was when he came. He oversaw the building of the three buildings. First the starter church, then because of all the youth and big Sunday School, they built a substantial educational wing, which has six large classrooms, which today we lease to a foundation for public charter schools. He also oversaw the main sanctuary and Carter Hall.

Johnson: Was this your first pastorate?

Carpenter: I had been an interim pastor over a white congregation in Silver Spring,

Johnson: For how long were you there?

Carpenter: Well, I think it was about six or seven months. What happen was that the Pastor went on sabbatical and I was filling in for him, but in the process he resigned from the church and they asked me to stay longer. They also asked me to candidate, but I was not able to do that. My husband was in Japan and I had young children. I had a first grader and a seventh grader. I had Howard Divinity, and my main job was Howard. Actually to tell you the truth I was not envisioning pastoring a white congregation. It was alright for the interim, but when they asked me to candidate I was not mature enough; I was not developed enough to feel that that was where God wanted me. I think today I could pastor a white church, but at that time I was just finishing my Doctorate, it was so much going on and I could not see myself stepping into that. So it was the first permanent, which we call settle pastorate that I had which was a short-term interim pastorate that I held before this. But it helped me because I think I had a very good recommendation from them, but to this congregation the fact that I was pastoring in a white Disciple church I think that it appealed to Michigan Park that I had done that.

Johnson: What was the selection process like at Michigan Park?

Carpenter: I knew they were looking for a pastor. They only take one candidate forward at a time. That is the Disciple process. They have a search committee and then they put forth the very best person they feel, then that person is invited for a weekend of interviews and to preach and then they vote that Sunday afternoon.

Johnson: One at a time?

Carpenter: Yes, one at a time. And they had brought forward a gentleman but he didn't get enough votes. So they had to go back out. I thought they had a pastor, and I was at Howard Divinity one day and Dr. John Eubanks on the faculty, he was a Disciple out of the University if Chicago also, he said, "It's a shame those people can't find a pastor, it is such a nice church."

They would call him to do funerals. Larry Dean Jones use to go over there and fill in a couple of times. I preached an Evangelism event down at National City Christian Church and some of them went there and heard me. So they started inviting me to come in and fill in. I guess I had preached there two or three times when one of the head leaders came and said, "You know every now and then somebody comes along and you just fall in love with them, and we have fallen in love with you. What will it take for us to get you from Howard to come out here?" I remember saying to him, "I just got to Howard and I worked very hard to be there and that would be difficult." At any rate I found out they were looking for a Pastor and since Dr. Samson had made that comment, I knew that he was such an authority figure in that church that when he said that I knew that there would be a chance and I would have an opportunity. Let me back up for a minute. I had served on our National board for the denomination and knew the original minister here. It was called the Capital area. When I was moving to Washington, I asked were there any churches available and this is because after being in ministry for twenty years I had started getting letters to candidate to be a pastor. Something I had not really envisioned doing. Then I had gone on one interview. The first letter came from a sizeable church in Cincinnati, OH, because I had been out there and done Women's day. I was active on a National level of the church preaching around for events and conventions and things. Then I had some of the women saying to me "well we need you to get in to be a pastor, because people like you and you have experience". At that time they didn't have any black women pastors in the whole country.

Johnson: In the whole country?

Carpenter: Right, in the whole country. So it was a cutting edge thing to do. I suggested someone else to be their pastor, a friend who was on the National staff in Indianapolis. He called and said he couldn't come because his wife got a promotion and all these years his wife had stood beside him, he had to stand beside her now. So I talked to my former husband and said, "You know why don't we go together and pastor that church, because we are doing workshops, and preaching. Why don't we go together and share a third job?" He liked that idea, so we called the chairman of the search committee and the last day, the deadline for all applications, we drove to her home that night and turned in our paperwork to be considered as a couple. It turned out that they considered us individually, but I didn't know that at that time. We didn't hear from them for a while, and one night we were watching TV and the phone rang and they said we would like you to come. We decided that we would like you to be a candidate. It was me they wanted all along. I found out later on that they had ranked us individually and I was the number one choice of the committee. But I said yes thinking that we come as a couple. I didn't envision that I could do this by myself. My husband talked to his boss at

the Navy, he was at the pentagon annex, as the chief of chaplains at the Navy Chaplains office. They said no you can't moonlight; you cannot take another church because there had been complaints about military chaplains doing that. So I called her back and said that we can't come because my husband didn't get approved. Then two nights later she called back, and asked if I would come by myself and just consider. I remembering saying, "If my husband can help me, I will come." The process was that I became the first choice of the committee, and then you have a weekend of interviews with different groups from the church on a Saturday, then that Sunday morning you preach. Then after they had a repast and then they went back in and voted that same Sunday. I told them that I wouldn't come unless I had at least 85% of a positive vote.

Johnson: Did they have a requirement far as the percentage?

Carpenter: Yes. There is something in the constitution about how many, but it is not that high. I remember them saying "boy that is pretty high", but it was ninety something percent because only two people voted against me and it was like one hundred and something people there. So it was well past 85%, you know that was the process. When I began the former pastor would come and sit on the back row every Sunday. He did that until my installation Sunday.

Johnson: I was going to ask you if he was involved at all in the process.

Carpenter: No, he wasn't around at all during that whole period of when they were looking and searching. Like now, I'm not involved in that because that is the protocol of the denomination. But I had gone out of my way to meet him and hear him preach now that I was a candidate for this church

Johnson: So during this time you were a candidate?

Carpenter: Yes, I was a candidate. I went to hear him preach. I found out that he was preaching at the church I had been attending. I had breast cancer, and I spent a year at a church nearby my house, Fort Washington Christian Church. When I heard he was going to be the preacher, I made my way to him to talk to him after the service that morning. I was very impressed with his sermon. He is a very solid preacher, a very scholarly man. I said you know I am a candidate and he said he knew. I remember him saying to me "You tell them it is time to get a pastor because they have been looking long enough," that is what he told me to tell them. But once I started January 1, that first Sunday in January 1985, he was right there on that back row. He was there every Sunday until my installation, which was in March and then he joined another church.

Johnson: Every Sunday?

Carpenter: Yes every Sunday he was on the back row. The last words he spoke to me were, "You are doing a good job. These people are difficult; you are doing a good job". And then he just kind of disappeared. He joined a church not far, because he lived in the neighborhood of Michigan Park. He went to University Christian, which is near the University of Maryland. A few of the people went over there too. Some of the people didn't like the changes I was making, so they went to two other churches, there and Shepherd Park Christian. I would say about twenty people left.

Johnson: What affect if any did his presence there have?

Carpenter: To my knowledge, he didn't have any affect. He had a lot of integrity. He didn't interfere to my knowledge. No one ever said anything about him commenting on anything.

Johnson: How did his presence there make you feel?

Carpenter: Oh it was fine with me. I just went on and did my thing. He wasn't hanging around at the church. He was up in years around in his seventies by then and like I said he made that one comment to me. He didn't come to fellowships. He didn't come to any of the auxiliary meetings or anything. He was just sitting there listening to me and watching me during the worship hour and then he participated in the Installation service. Of course I have that on tape, because Channel 9 was there the whole time and it was aired on a series called Religion in Washington. He said to the congregation, "You aint seen nothing yet". That's what he told them about me. So as far as him personally he was not a problem for me. He made sure during the search he was absent. He would come on Sunday mornings, but he wasn't involved in any other way. After I was installed he never really came back. He use to come to a few funerals, but he wouldn't come to the funeral, per say, he would come to the wake and then leave. He wouldn't stay. I knew the people would still be in touch with him because they loved him dearly. He was very good. I had a good positive experience as far as him. That was positive but with the people it was a different story.

Johnson: Other than those comments he made to you as far as you're doing a good job, did he give you any other advice? (Carpenter shook her head No)

Johnson: What would you say were the major differences between your gifts and skill sets and your predecessor?

Carpenter: One of the first things that were really difference was that I love music and the church was under developed musically. I hear stories that he wouldn't even let them bring a piano in there. They bought a piano and it sat in the

North Annex for a year before they could bring it into the sanctuary. They wouldn't sing all of the verses to the hymn. They cut the music real short, and I've never seen a black congregation, remember the people are black, where people didn't sing. That is why I did the hymnal because they had this hymnal in the pews that was developed in the 1930's and when I learned this, the people really didn't know that music. Cause I would be singing away and if I stopped singing I didn't hardly hear anybody else singing, because they didn't know the music. You know how I found out, when I would go into their homes, you know the Disciples have communion every Sunday, and it says they sang a hymn and went out, so I would always end with singing and I would say "What is your favorite hymn?" They would tell me the same songs that I grew up on. They liked "God Will Take Care of You", and "Pass me not," songs they were not singing on Sunday morning.

Johnson: They were not singing them on Sunday mornings?

Carpenter: No, they were not singing them. What I did was started what I called the Growing Hymnal, first in the mid-week service. They didn't have a mid-week service. I started a prayer meeting and basically we sang. They sang a solid hour because I told them to bring their favorite hymns and we put them together in a book and on a Tuesday night. They would sing a solid hour. They loved that because a lot of them had grown up in typical black churches and sang this body of music. One lady said, "This is the greatest thing you ever did, since you been here is the worship supplement." Eventually that Growing Hymnal became what we call a worship supplement in the pew. We brought it into Sunday morning, and it kind of freed the people to sing a wider diversity of music and also some of the music that they knew and liked. So I would say that was the first thing. He didn't have much interest in music. His wife played the organ these are the stories I heard. His wife was the registrar at the University of Maryland, they never had children and she also played the organ and it was a minimalist, I would call it, experience. Then they would pay this white woman as a soloist to come in and to sing and people would talk about that and for years they did that. They had a nice Chancellor choir, and a very nice anthem choir when I went there it was at one time integrated, because see there was a period when that was one of the few integrated churches in the denomination. The transition didn't happen from white to black over night, but it happen through what is called "white flight" when blacks were moving in and whites were moving out.

Johnson: When would you say it was complete?

Carpenter: It was in the late 60's. By the time I got there, there was not one white person in the church. I think when they dedicated that building in 1967 the main sanctuary was an integrated church. I've seen pictures of the

congregation, but when I got there, there weren't any white people left. Also they said they had like 700 members, but there were like one hundred people that I couldn't even find, because they didn't have correct addresses for and then the people didn't come ever Sunday. I would say where are all the people, because there were not that many people attending on a weekly basis. I would see a different group of people first Sunday, second Sunday, third Sunday, because you didn't have a core group that came every Sunday, except for the Chancellor Choir. So it took me awhile to build up a core group of people I could count on. The thing I remember is how far people sat apart. They could put their fur coats, pocketbooks and everything in-between each other. They just spread out in the sanctuary that seats about 300 people. The weekly attendance was not good and the budget was not good. When I went there their administrative budget was $80,000, so I went on a very low salary. A big part of it was getting people to come every Sunday. They had one bible class going. I don't think he did Bible Study at all, so I did a lot of work in bible study and I did a lot with the music. God gave me favor to have people like yourself to come in. Like today they have a good music program, they have been blessed to have good musicians and today they put money into music. The budget now is over $450,000, so they are able to pay numerous people to come and play different instruments. It was a struggle when I got there. We had a little gospel choir, which included my two daughters, it was like eight people. They had this big controversy about are you suppose to sway when you sing. They didn't want people to move. It was like two different congregations. You had people pushing for this more expressive feeling and some just said no. This became the problem where the former pastor comes in, because they looked to him as the model to what all the Disciples were like. He wasn't going to move, he wasn't going to sway, he didn't do music, and so they told me that I was not a Disciple, because all they knew about the Disciples was him. One lady said we worked hard to get it like this way and we don't want to change, she said if they want this other there are any number of Baptist churches that they can go join, because we worked hard to make it like this. She eventually left. She was the organist for like twenty years and she only missed two Sundays and she was never paid. But she wasn't that good of an organist, nobody could touch the organ because she had it computerized and set to where she could play just enough. At my installation I had a guest choir from another Disciple church, and I could read her lips when she told the man not the organ. She would not let the guest musician play the organ, he had to go back down and play the piano. I said, "Oh oh, I am going to have a problem." So it took me sometime prayerfully to get another musician to play for that Gospel Choir because the young lady they had couldn't play to the standard I wanted it to be. I went over to the Divinity School and asked Dr. Porter of Hemingway AME and he sent me Pricilla Hilliard and she became the first person I

hired for one or two Sundays per month. At one point I told her you are going to be with me fulltime. I saw that and I prophesied it.

Johnson: Now you know that Dr. Hilliard was a member of my father's church in New York.

Carpenter: She would tell me how she played as a young person. Oh I didn't know that.

Johnson: She was a member of St Marks in Harlem, New York, which was my father's first pastorate.

Carpenter: She told me she started playing when she was young. She was so faithful. They would sing a whole hour on Tuesday night and she would play the whole hour. Never missed a service. She was wonderful. She started out like one Sunday a month and we gradually worked our way up to her being the main musician of the church. The lady that had been there for twenty years, when I announced that I was hiring someone to play for the Gospel Choir, she gave me two weeks resignation, and she gave me her letter. She really criticized everything I was doing, because she wanted things to remain as it was with the former Pastor.

Johnson: Would you say the major challenge in transition was your style of worship?

Carpenter: And then also, the second thing was to put in some kind of central administration. They didn't have it. When I went there they had a part-time secretary and she couldn't type and all she could do was the bulletin and they had a part-time custodian. The people ran the church out of there homes, because they didn't have an understanding of the pastor being an administrator neither did they like that. I think that was the biggest problem that persisted to the end, because in the Disciples the board runs the church not the pastor, so it was a struggle for me to implement the things I wanted to to take the church forward, because they wanted to do it their way. For example they had a cabinet meeting every two months, so you could not put anything on the calendar except at the cabinet, so you had to wait two months to go to the cabinet to ask if you could have something.

Johnson: For any date on the calendar you had to go through the cabinet?

Carpenter: Yes. They were the kind of church that didn't have a mid-week service because they thought it was expensive with the lights, the heat, and so they didn't feel it was necessary.

Johnson: So, no Bible study or anything?

Carpenter: They were not a scriptural based church at all. Here it goes back to the former pastor again. He was more historian, and would quote a lot of poetry. He is not a strong biblical preacher, so they were not as grounded in the scriptures at all, as I would have expected. I remember one man saying to me once "we don't quote the scriptures here", and he meant in a meeting, any kind of business meeting or anything. The Elders would ready the scripture in the morning, but outside of Worship it was not their practice to use scripture. This was another real challenge and all of this flowed from the former pastor. See the things that he taught them and did and did not do were a mindset they incorporated as, "Okay this is the Disciple of Christ." Fortunately for me I came from the Northeast region of the Disciple and I had been in the black Disciple churches, attended other Disciple churches and I had been across the country and I knew that the black churches had their own Convocation. We had a history with the Assembly Churches of Christ that had Bishops, Disciples of Christ and Churches of Christ. They were very fiery in North Carolina and I been to those churches in Brooklyn. So I looked at them like they were crazy. They would tell me that the Disciples didn't have ushers and they would tell me all of these things the Disciple church didn't do. Then I knew, because I had just come from a Disciple church that had ushers. They didn't know because he never taught them and he never exposed them to these other things. They were never seen has a "convocation church", which was the black fellowship. They didn't even know that it existed. They were not fellowshipping. There was some animosity, the historical black Disciple church is 12th Street, and there were hard feelings between the two churches, because a minister from the black church, Reverend Bradley, pulled out of 12th Street and tried to start a new church and it failed. So the people that were left came to Michigan Park, so that is how black people got in there too. The Heritage Disciple people were part of the splinter church, so 12th Street had that hard feeling. They would tell you today that Michigan Park is not a black church, because they are the black church.

Johnson: Because the former members came to Michigan Park?

Carpenter: Yes, and also because they were historically black and Michigan Park was not. But the way he made it difficult for me was the way he taught the people. I even remember writing a resolution on urban ministry to our regional assembly saying we should be dedicated to the city, we should help with unemployment… you know the social problems. He got up at the regional assembly and talked against it….

Johnson: The former pastor?

Carpenter: Yes, and he said this is not the purpose of the church. Now you have to know that he is Republican, and when they broke ground there was one white Republican woman that used to always come. A lot of white Disciples from the mid-west are Republicans, so he had that mind set. He was not into social programs and things like that. So here is another way in which I was so very different from him. The difference was more like night and day to tell you the truth and in fact, one guy said I can't see how you can go to that church knowing you and knowing them. You know what I saw in the people, I saw in service that they were very cold, they were more quiet than the white churches were, but when I would go down to the fellowship hall I saw the warmth. It was almost schizophrenic, like they had two ways of interacting. So when I saw that other side, I saw that warm loving side. Sure enough I was right because many of them did not grow up Disciples and many of them had a desire to have something different. They had terrible fights over the change in worship style and what have you. One of the ladies said to one of elders, "You were happy with the church the way it was all these years. You've been here forty/fifty years, how come you are supporting the pastor now?" He said, "Before we had a nice minister, but now we have an anointed pastor." One lady said to me that they never considered him as a Pastor like many churches think of Pastors. He didn't have that closeness to a lot of the people, especially the younger generation didn't relate to him. The older generation related to him, I think because the church had been good to their youth and what have you and there was some very strong loyalist, but in the younger generation I would say the ones that left, my first getting people back was getting back the children, getting back the next generation. They didn't feel close to him at all, they had left and said they would just fall asleep. Elder Wilson had been there before, but he said "Now we have an anointed pastor. It is different now." He tried to explain to the other group, because the other group was saying when you listen to us we can be a great church, but when you don't listen to us you are listening to the wrong people. So I had this really bad split. I remember when I resigned, it wasn't because they hurled all of these accusations at me. They wrote up something and said I was unfit for ministry and had fourteen people sign it. It was everything, they didn't want the children's sermon, the passing of the peace, they didn't like any of it. It was a really tumultuous time, because I didn't know they were bringing this case before the commissionable ministry, the regional minister didn't tell me. In a round-about way, I found out and I was upset that I didn't find out until September and this had been going on since July. When the people in the church learned of this, they stayed after church a formed a committee on the ministry and wrote sixty letters to the region on how they liked the change and threaten to pull out of the denomination if the Region tried to interfere. I was the one to say that we could not pull out of the denomination. They didn't even want the committee to meet with these people. I remember one man was in the Men's choir and they asked him to

give his robe back because he was not welcomed anymore. So I had these beautiful sixty letters of support. There was an attorney, he was a trustee, and he called everyone together and told them to write the letters and the people worked on them for a couple of days and took these letters to the Regional Office. We don't have Bishops, but that is our judicatory next level and it holds all ministerial standing that is held by the Regions. They met with 5 or 6 of them and told them, "Listen, what you are talking about is not fitness for ministry and you just need to go and find another church because we do not intend on getting sued, because letters were so strong. The executive from Indianapolis flew here, because somebody called him and he got on a plane to come here to meet the people. It was a big ruckus.

Johnson: Now when was this?

Carpenter: I guess I was there about 2 ½ years and they attacked my former husband terribly. They said his sermons were mediocre. They were scoffing on him. So that's when some of them finally did leave and they fought. I resigned because I knew my husband did not want me to stay there. They were so mean to my husband and they called the Navy. They reported me. They called Indianapolis. A lot of mean spirited people. It strengthen me in my reputation because Pastor's ecumenically all over the country heard about this. The big mega churches and they were so proud of me that I could go through that kind of battle and come out. Fred Sampson up in Detroit said we need you to put an emphasis on women who can go through the battle and still stand. Some of the preachers in Washington said we will stop the traffic on Connecticut Avenue, because they don't know who they are dealing with, because I had those strong ties at Howard. The alums from Howard and what have you were ready to go out and demonstrate that the church was carrying on. Then Dean Jones knew what kind of church it was too because he had relatives there, and he was also uncomfortable with me being there because he felt the way the people treated me wasn't the best. I remember Mr. Shelton that worked on the front desk, he would go there when Dean Jones would preach, he saw those people there, and he said these were the worst people in the community. They were the troublemakers. He said he felt sorry for the person that would become the Pastor of that church. Those people have a reputation in the community also, but of course it was poor little old me that went in there. The tension was really over my marriage about me resigning. I can see why my husband did not want to go back to that church. In the first year he was at Quantico so he could only come once a month. When he got back to the Navy annex he would then come every Sunday and every other Sunday he would preach. Some people kind of like that couple, clergy couple thing. But one Easter, early service this woman Elder spoke and my husband was very nice to her husband telling him what a great job his wife had done. That man told my husband that he could take lessons from her. That's what he had to endure. When he was

in a meeting sometimes he would really lose his cool. I would stay even keel, but he would get upset and he called somebody a mean old woman and she wrote him up to the Navy. So that was a bad taste in his mouth. He really struggled with me moving into the Pastoral role, because he was the Pastor and I was the teacher. See he was a Pastor too. But actually the first congregation he was the Assistant Pastor but he had is own location, so that was like being a Pastor. The people had moved to the suburbs and that is were the white minister went and he left him as the Associate Minister at the downtown church where there were about 3 millionaires and a few people in a big Gothic cathedral and that is what he was pastoring and the next church he pastored was in East Orange. He never envisioned me being a Pastor. I think it was very difficult that the church had rejected him and he could not stand to stay in a place like that. So when I resigned and the word got out, the people started calling me saying, "you got to go back to that church"; "you are a role model for women"; "you are doing a great job"; and "we are so proud of you" this also came from people who weren't even Disciples. One of my spiritual fathers told me that he would deal with my husband because I had to go back because it's what God wants you to do. I was on an emotional roller coaster whether I was going to stay or go. I had been off preaching somewhere and I was coming back on a shuttle from National Airport and I was dealing with myself, "Why are you really leaving?" I Never had to face the reality that it was really because of my husband. So I had to make a choice and I knew that if I went back to the church the marriage wasn't going to make it. I just knew, because I had never gone against my husband in twenty years of marriage. It was just a kind of thing in my marriage that I took a second role. I did my career outside of the marriage. It was hard for my husband to see me in a board meeting, because he had never seen me in that role. He saw me taking care of the children, the household, taking care of him and working in his churches under him. It was something that was difficult for him because I got a national reputation somewhere along the way and he didn't. One lady told him that they had evaluated us individually and that they choose Delores as number one, and told him that in front of me and a group of people. She told me that your husband has to just face reality and I knew that it was so. I made the decision to go back, and I felt it was a good decision, it was packed and some wonderful things happened after that. It's like when you fight a battle and you come through the storm we had a great period of victory and joy and building. The young people were really ready to work. Because I really said in my spirit whoever fights the hardest deserves the church. We got these two groups, and if the other group don't stand up to them. When I came back, they were putting different people into office. They did a lot of things to get me back with a lot of love. So at that point I felt immense love, which is when you really become the Pastor of the church that from there on in. That is why I said I was an intentional interim who became the Pastor when I went back and made the decision

and I knew it had to be for the long haul. It was the kind of situation that you could not make an impact in a year or two or three, you are committing yourself to a long-term adventure here. I made the decision that I wanted to do that and it was a good decision. That whole other time, those first 4 ½ years, I think even though the previous Pastor was not there his influence was heavily prominent in the naysayer because they were trying to bring it back to what he had done.

Johnson: What would be your advice to new Pastors coming in?

Carpenter: The first year you shouldn't make any changes, you just listen and go slow and I don't know if that's the best advice. You do have to go through a listening period, but I think you should just let the Lord lead you after you have listened to the people, just like God told me when there was time for a new musician. I had some much compassion for the Heritage group almost to a fault I think. It took me a while to really grasp that I had to have the administration of the church and I would say that if you go in you have to have the authority to be the Chief administrator, because otherwise the other group will undermine what you are trying to do. I would say you must be strong in administration and building up your own staff and your own team of people. I think I came kind of reluctantly to it. You have to realize that I came reluctantly to using authority because I wanted my husband to help me and I had different associate ministers helping me. What God had to do was take my husband away, he went to Rhode Island and then he went to sea, and take all of those associates and props away and said you are the one I want to be the Pastor of this church and walk in authority. There have been studies, I don't know if there is a gender thing, where women don't use authority and people are waiting for you to use it and take the church where you want it to go. I was kind of slow coming to that. It was a lot of dynamics there though and maybe it was because it was my first church too, I didn't have the confidence of a Pastor maybe it was coming from another experience. But I would say you have to get a handle on that administration as soon as you can. Reasonable. I think then I could see things begin to happen, growth and all of that. The people just wanted me to be a chaplain rather than a Pastor. They didn't want the leadership piece. They wanted to continue to lead and make the decisions and they wanted you to come and bless, so they could feel good about themselves and bless what they were doing.

Johnson: Like making decisions?

Carpenter: Yes, and of course I told somebody that a Pastor is a leader. A Pastor is not just a preacher and a counselor and visits the sick. That Pastor wants to be respected as a leader. They may not have to be a dictator or the only leader. I saw it as the Chairman of the Board and the Pastor working together. I never went against the Chairman of the Board. We discussed

everything. But you have to find a way to work with lay leadership, but in a way that your voice really counts and that your ideas and opinions count. I remember early days there, one lady called a meeting when I brought a student minister in and the meeting lasted about 2 minutes. Because she said, "I called this meeting to say one thing to you. In this church the Pastor doesn't run the church, the board does", and that was it. So that's how strong the board was, and there were people that fought me to the end that this was not proper and should not have the power that I had to make decisions for the church. They had the paperwork, the files and everything in their homes. There was no central filing, and there wasn't a standard of excellence in terms of your print materials and in terms of how you wanted things to represent the church. They were happy with something far less than what I was happy with so in a way I was always pushing them. They had the idea that we are a small church we can't. My idea was you are not a small church. How can you be a small church if you have 450 people? A small church is one hundred people or less, but in their mind they thought of themselves as a small church. I'm not sure why, but somewhere down the line they had trouble paying the Pastor at one point, and they had been through some kind of struggle and that mentality set in. One of the ways, that was good, was to put up the new building and we paid for it early and it proved to them that they could do a big project. I remember the people saying half the people don't want it even though nobody never voted against it. Every congregational meeting there was not one vote against that building. You would have thought there were from all the comments. There was this tension, like they had never pledged money, can we really do this, people are on a fixed income and we are all retired. So I finally said if half don't want it, then let the half that do build it. I said to them, it's not a matter of whether we can raise a million dollars but do you believe God can. I remember the day when they had to have the nomination of the loan you had to have certain number of pledges and the Executive came in to count. We were weak on large gifts, because they had the philosophy that you count your large gifts first, and then you raise the others. I preached that morning at a church on Riggs Rd, I did their Women's Day. When I came back, because I was going to preach at eleven o'clock, they said we didn't have enough big gifts, and I said well we would get it with the small gifts. After the service and all of the pledges were counted and what took us over the top was the architect did everything free. He is a member of the church and he was the biggest contributor to the building. He said his services would be about $22,000 and they put that in.

Johnson: As a gift?

Carpenter: Yes as a gift and we had our starting point. The good thing was we didn't have to borrow even ½ of the million because we were raising money and paying as we went along. We also did a lot of things underground, gotten

all of the permits. By the time we went to get the loan, the building went up quickly because we had been raising money, paying people and doing things before we took the loan. So the loan was only for $450,000. I think once we did that, they saw that we could do something major, we can do big things. It was important for me to bring recognized preachers in. They were not use to that and a lot of them did not like that. "We like the preachers we have here." One of the problems I had with the people was it didn't matter a minister was just a minister. They didn't understand that some people were specially gifted in things. They didn't have any concept of that. They were just happy with our ministers that we had there. You know we had a lot of ministers come in from Howard and they were very fine people and did a good job. We always went back and forth over this thing about paying airfare, hotel and large honorariums. They didn't want to do that.

Johnson: I remember John Bryant came while I was there.

Carpenter: Yeah, that was one of the things I tried to expose them to. Again, trying to put them on the map so that people would know how about the church. Washington's church was right around the corner; a little small church and they had some bigger services at Michigan Park. He was in my class at Howard and he asked me when was the building going up for sale. I said, "Oh we are not selling the building." He actually asked me that because they had thought possibly as they were growing that they could come into there. People didn't know what was going on in there because they didn't see any activity. People thought it was a Catholic church. So part of it was visibility because they were so low key and they liked it that way. But they were very influential people in their own way, but they didn't want anybody to know what anybody gave. It was this whole thing of privacy and confidentiality. It's the kind of church if you need something somebody writes a check. See that is pretty Disciple and they probably got that from the former Pastor. You go to the person with big pockets. You don't pressure the people and they didn't tithe and you don't ask for a lot of money and you don't have much of a staff. But it was that mentality and it came from him. It was sad in a way because he never got much of a salary and a pension he didn't ask because his wife, they said he was a kept man, had the major salary and they didn't have any children. He didn't put any financial demands on them and that was hard to overcome to, but we did. When I left our package was $95,000 and when I went in there it was $22,000. When he retired he was at $30,000. Even then people out of Divinity School were getting $60,000. So that was another big thing, he was frugal to a fault. He would clean the bathrooms and didn't believe in any frills, nothing extra. It was such a whole different culture. But to them he represented what it meant to be a Disciple. I had to put them on bus and go to other black Disciple churches so they could see that black Disciple churches are not like that. But they had no context, so

in a way when you are a Pastor it's amazing that you are representing a symbol that is so much to the people. So whether that Pastor is present physically or not, what he has taught and what he has embodied is with the people. I remember on lady saying that he always made them feel good about themselves. That is why they loved him. That meant that he didn't confront them, and he didn't challenge them. He told me that these are some difficult people. They said he would get angry and bang on the table and leave the meetings. But I think they have been so use to having their way, and you have some very strong personalities in there. Some of them I buried and some are still alive and kicking. I got to a point where I said I didn't want to lose any more members, so I stopped fighting the people. After awhile I just felt like we are going to make peace with everything here. Now the undercurrent stayed there, but I just didn't feel like I wanted to push them out or fuss any more or challenge any more. But I kept a theme every year, bringing in new projects, bringing in Africa, shoe repairs and doing things that was really a stretch for them. Because of their love for me, the people loved me there was no doubt about that. The ones that didn't like me, they left. But the people that stayed loved me regardless how they felt about different things. But they tried to get behind me and they tired to work and I said anything I ever asked for they did it. But I had to be very prayerful to what I was going to ask them for. They were generous any salary I wanted they would give me. But I built up the salary of the staff first. Full-time secretary, full-time custodian, and when my Executive Pastor came in I made sure he got approval over what he was getting. I started first making the staff where it should be then I asked for the big money. How I got the so call big money, was that I was negotiating the contract, the lease for the school and I knew that was going to be income stream for them so I asked right away.

Johnson: Because you knew the money was coming?

Carpenter: The money was there and they would be in a position to be able to do more than what they were carrying at the time. So I put mine out there first, and I knew I was retiring too. So that was my way of feeling okay I've worked for a low salary for a long time and it was like getting a little reward or something at the end. But they had increased it quite a bit when it went $90,000 it was a big jump. They told me about a colon, and I never heard of a colon. It is if the federal government got a 3% cost of living increase, I didn't know what a colon was either, until the man that was in charge of negotiating your salary and said we are just going to give you a colon. I told him oh no we don't do it that way. I said if the budget has increase by 6%, I want 6%. I was aggressive but not greedy either because they knew I had another job, even though the other job wasn't paying anything either. I told Dean Jones that I had to work two jobs to make one salary. Because I came to Howard for $24,000, I took a $13,000 cut from

what I had been making. But then the good part is that both begin to increase.

Johnson: Thank you I believe we have covered everything.

Interview with Charles Booth
Pastor, Mt. Olivet Baptist Church, Columbus, Ohio

Johnson: Give me the demographics of Mt. Olivet.

Booth: Mt. Olivet Baptist church is a congregation of 103 years. I am the ninth Pastor in those 103 years. I succeeded H. Beecher Hicks, Sr, who had been here thirty three years. I am in my 32nd year so I am rapidly approaching his tenure and if I go beyond that to date I will be the longest Pastor to serve in the 103-year history of the church. We are a congregation of about 1,200 people. I count my membership based upon the number of envelopes we give so we give out approximately 1200 envelopes so we have 1200 congregates. We are a downtown urban church and we are committed to the inner city ministry. We are a people who are very much committed to Christian education and education in general, community outreach as well as missions. We have a Christian academy that has been in operation now for thirteen years, grades K-5. Our academy is fully accredited by the Ohio Department of Education. So, that basically in a nutshell is what and who we are all about. We have a staff of a pastoral assistant, administrative assistant, church secretary, receptionist, minister of Christian education, minister of missions and outreach, a person who is in charge of ministry development as well as personnel that's in charge of the schools. I would like to think we are a thriving inner city church.

Johnson: Is this your first Pastorate?

Booth: Second

Johnson: This is your 2nd Pastorate and how long did your first pastorate last?

Booth: I was in my first pastorate at St. Paul Baptist church in West Chester, Pa, which was a college town. St. Paul's church had about 300 members. I was there for seven years and seven wonderful years. I came here January 1, 1978 and I am now in my 32nd year.

Johnson: What was the membership when you came to Mt. Olivet?

Booth: The membership here had gone down to roughly about 859, so we have come up and we pretty much maintained that 1200 member number.

Johnson: Tell me or speak about the selection process for you coming here. What did that process entail?

Booth: Okay. Mt. Olivet is a member of the American Baptist Churches. The American Baptist Churches has a personnel system where all American

Baptist pastors are asked to fill out biographical data and it goes into a bank so when an American Baptist Church goes vacant that church can seek out this personnel bank. The American Baptist Church is the old American Baptist convention. At that point, looks at what that particular church's needs are and try to match profiles with the particular emphasis or emphasizes that the church has. Dr. Hicks announced his retirement five years out.

Johnson: Five years prior?

Booth: Five years prior to his retirement he announced that he was going to retire at age sixty five. At age sixty he announced to the church that in five years my tenure will be over. At that point, the church put together a pulpit search committee.

Johnson: Five years out?

Booth: Five years out. This is how forward thinking this man was. The pulpit committee in turn got in touch with the American Baptist Churches and submitted the profile of the church. The American Baptist Churches personnel system then began to go through its database and begin to come up with a number of persons who might be "suitable" for this pastorate. As Dr. Hicks' tenure began to wind down they would go through resumes so that in his final year as pastor they had gone through a process of four years narrowing resumes. They narrowed it to five within his last year. The five candidates that they settled upon were visited by the pulpit committee. They then came back and said out of the five we will invite three. The three candidates were then visited and invited to come and preach on separate Sundays. Following the preaching of each of those three candidates a church meeting was held and a vote was taken and that's how the process came about.

Johnson: Now was Dr. Hicks involved at all in the process?

Booth: No not at all.

Johnson: Not at all?

Booth: He was not involved in the process at all. He was completely absented from it.

Johnson: Did you have any prior affiliation with Mt. Olivet?

Booth: Never. I never been to Columbus and never been to this church. I had heard of him but did not know him and knew no one in the congregation.

Johnson: So you heard of him, so you did not know him personally?

Booth: I did not know him personally.

Johnson: What was the transfer of leadership like? What I mean is when you came was he still here or was he gone?

Booth: Let me tell you about the process. I came here to preach in July of 1977 as a candidate. Within two weeks the vote was held. By the end of July the church voted and I was their choice. I came here in September of 1977 to preach my acceptance sermon. I did not come onsite to begin my duties as Pastor until January 1, 1978, so there was roughly a six-month period between my call and my coming. Once I accepted the church and came here to preach in September, Dr. Hicks and I had a couple of meetings. I would come here looking for housing and I came here specifically on at least two occasions to talk with him. What's interesting is that this church in sixty five years of this 103-year old church, Mt. Olivet has only been without a Pastor for thirty days. He officially retired as Pastor in November of 1977. I didn't arrive until January 1, so that means for the month of December the church was without the physical presence of an onsite Pastor. This is what was unique, he and his wife made the decision that once he had retired he would leave the city. He left Columbus for six months and went to Los Angeles, California and that was deliberately done so that they could get use to me, and acclimated to me. He would not be on the scene for people to call. He made it very clear to them that they had to adjust to a new person and that upon his return he was not to be called for anything except by me. They were not to call him for weddings, they were not to call him for funerals, and they were not to call him hospital visitation and the like. I was to be respected as the new Pastor. So in so many ways this transition was orderly because of the ground rules he set and he abided by those rules and he and I had an excellent relationship for the remaining years of his life. I established for him an annual day in July, Pastor Emeritus Day. I made sure that his retirement package was kept up and that every year it got what I called a cost of living boost. He lived some twenty five years after that. I think maybe in twenty five years there may have been five requests for him to do eulogies. Maybe five. Now he did more than that because we had such a wonderful relationship that if I was out of the city I could ask him to do it and he would gladly do it. He was primarily responsible for me becoming so easily acclimated to the role of Senior Pastor with no intrusion from him at all. An amazing story.

Johnson: That is amazing.

Booth: There was no dialogue between us in terms of setting this up. This is something he did on his own, because he wanted an orderly transition. He wanted no conflict and he wanted no confusion and we had none.

Johnson: After his six months in Los Angeles was up and he came back, did he attend services here at all?

Booth: He would attend services here when he was not preaching. But remember in the early years of his retirement really up until the last two years of his life, he was an activity person. He had invitations to preach throughout the city, throughout the state and really various portions of the country. He would not only preach but he would also do workshops so he would worship here whenever he was not preaching. But when he was away preaching of course he was not here. But he always felt welcome, because he knew he was welcome here so when he was not preaching he would come here and worship.

Johnson: So, I take it from what you have said so far his presence when he was here that in no way affected your leadership?

Booth: No, no way it enhanced it. Because the congregation could see that we had a wonderful relationship that there was no tension at all. I made a point whenever he would come here for anything to lift him because he was the Pastor Emeritus and he had given this church thirty three years of superlative leadership and I never let the congregation forget that.

Johnson: What were your attributes that you brought to the church which were different from Dr. Hicks?

Booth: I think two things. Number one, I think I brought a stronger preaching emphasis to the church. That's not to say that he was not interested in preaching. He was. But I recognized early on that preaching was my strong suit and I really worked very hard at that. So there was the preaching emphasis. The other emphasis was the evangelistic thrust because I would be out of the city on many occasions doing revivals so that whole evangelistic feel was in me so the church became infected with that as well, if I may use that word. Dr. Hicks had more of a pastoral emphasis then I did, not that I did not have a pastoral perspective but in many ways his pastoral leadership was different from mine. It was nothing for him to visit people in their homes and sit and eat with them, which I rarely did. I might do that sometime on a Sunday if invited but for me to just go and visit people. No. He would visit people in the hospital on his way to worship and sometimes perhaps he would be late for worship because he had made a hospital visit. I very rarely did things like that, so there was a difference in leadership styles. To be honest with you there was a little bit of a rough spot somewhat because Dr. Hicks was more of a

person who pastored up close. I'm not that kind of Pastor. If you need me call me. I'm not the kind of person who is going to ring your bell and come up and sit in your house for two or three hours. It was nothing for him to do that to be in and out of businesses, and sitting and chatting with people. That was his pastoral leadership style. Mine is not like that. If you need me call me. I would make hospital visits and the like but I was not the kind of person who felt the comfort and ease just to ring people's doorbells and sit and have a chat with them. He was that kind of person. So again our leadership styles differed in that regards.

Johnson: With the way that Dr. Hicks orchestrated the transition and also set the proper expectations before the people in light of that would you still say you had some challenges in that transition period?

Booth: Of course there is the natural transition of people adjusting to a new personality. Our personalities were different, for example, every Christmas he would have an open house at his home where people could come in until 6. Anybody could come to his home and he would have food and all of that. I'm very much a private person. I'm your Pastor and when I go home, I'm at home and I don't feel that kind of freedom. He was more of a people-oriented person then I. I love people but I also love my space. He didn't mind people invading his space and therein was the difference so people had to make an adjustment to personality as well as leadership style. That caused a little bit of friction but not that much.

Johnson: How did you facilitate that adjustment?

Booth: My task was to make people understand that I loved them and that I was not Dr. Hicks and that I cared for them and that I was not the kind of person who would be always in their homes and all the likes. The part two to this would be getting people to understand me and not forsaking who I am nor seeking to become what they had become accustomed too. So for me it became respecting their needs and responding to their needs as Pastor without relinquishing who I am as a person. So of course there is a little bit of tension in that reality coming to pass, but I was not going to forsake, abandon or change who I am simply to fit a mold that they had been use to. We had no real problem making that adjustment; it was a little tension but nothing of any major proportion.

Johnson: How long do you think it took for them to really understand who you were?

Booth: It took two or three years. One of the strong adjustments they had to make was the adjustment of my not always being here. Because I did do a lot of revivals and I still do. So they had to make the adjustment to a Pastor who was in and out of town. Even though I was away I would make sure all of

my basis were covered that I did have Associates and Deacons who would make hospital visitations. I would always get back for funerals. The only time that I did not get back would be if Dr. Hicks would do one in my stead, which didn't occur that much. The rank and file of funerals was done by me. But of course there were some people particularly in deaconate leadership who had a problem with my coming and going because they were use to a Pastor who was virtually here everyday and that was not me. But that was a part of the growing pain to, but not to the point were it was a contentious thing.

Johnson: Now were you the same way in your former pastorate as far as traveling?

Booth: No, because I was much younger than and the invitation did not come at the earlier stages as they did later on. Remember at my first church I was completing my seminary work too. So I was a student pastor for my first two years there and the last five years of course full-time. I did not in anyway have the schedule that I eventually had when I came here. Because when did I come here that's when things began to blossom and bloom for me. Not only in terms of the pastorate but also in terms of the evangelistic work that I did.

Johnson: Last question I have Dr. Booth. What advice or recommendation would you give to incoming Pastors who are succeeding long tenured retiring pastors?

Booth: The first thing that I would say, Brother Johnson is this, any man or woman going into a situation where a man has been long tenured or where a woman has been long tenured is to respect that tenure. You go in knowing that you are succeeding someone who has a proven track record. The second I would say on the heels of that is that the incoming Pastor needs to be secure in the fact, number one, that he or she has been called and that this security must be rooted in who that person is. I think one of the classic mistakes that new Pastors make when they succeed someone who has been in a church for a long period of time is trying to erase their work or the memory of the person that has been there. That to me is stupidity. You can't erase the work that someone has done especially, if that person has been beloved in that tenure of long service. Embrace that pastor, and respect that Pastor do all you can to embellish what has been the work of that person that proceeds you and in the end that proves to be profitable. I think that sometimes preachers forget what the Psalmist says when the Psalmist says touch not my anointed and do my prophet no harm. That is applicable to us as well as to lay people and sometimes I think it's a very insecure person who cannot handle what has been the brightness of a ministry that precedes him or her. The final thing that I would say is that every incoming Pastor must realize that one day he or she will get old and if you are privilege to live long enough to retire you

would want someone succeeding you to respect and honor the work that you've done. The old biblical maxim is true do unto others, as you would have them do unto you. There is no failure in that.

Interview with Mary Jackson
Pastor, Jerusalem United Holy Church, Reidsville, North Carolina

Johnson: First of all just give me some demographics or statistics about the church ad the church size and membership makeup.

Jackson: Well actually the church is located in Reidsville, NC. I would say that the membership is about 350-400, not all active and we are working on that right now to determine the exactness of it.

Johnson: The age of the church?

Jackson: I think about sixty or seventy years old. I will need to go back into the history again to check on that.

Johnson: How long did the former Pastor pastor before you came?

Jackson: He pastored for twenty seven years.

Johnson: Now is this your first pastorate and if not how long were you at your former pastorate?

Jackson: This is my second pastorate actually. My first pastorate was of seven years at Emmanuel United Holy Church. So this is my second pastorate.

Johnson: Outline for me if you will the selection process that brought you to Jerusalem.

Jackson: Well actually to be very honest with you, what I understood was suppose to happen is that you fill out an application. I received a call from the District Elder that Jerusalem was going to get a new pastor. He asked me to consider it, so I submitted an application, because I said I would give it a try because I was going back to school to finish getting my degree as well. I filled out the application being very honest with the church. When I received another call from the District Elder after they had gone through their voting process, I understood that they had chosen someone else for that leadership position and I said that that was fine with me. The very next day I received a call back and was told that the individual they had chosen and plus other Pastors that had put in applications had decided they were not going to take the church. That's when the District Elder asked me to take the church. I was apprehensive strictly because I believe that if the people of God don't get what they want sometime the leader coming in can get a lot of slack.

Johnson: As far as you know was the former Pastor involved at all in the process of selecting the new Pastor?

Jackson: I don't think so. I'm going to be very honest with you but hearsay is not good. I think the previous Pastor himself had chosen another male to take his place. A very capable young man and perhaps the only reason why the young man is not Pastor now is because he choose not to take the pastorate.

Johnson: Did you have any affiliation or relationship with the church? Any familiarity with the church?

Jackson: Yes I did, I would actually serve as the Evangelist. At that time I was an Evangelist for the United Holy Church and where ever they would send me I would go. So I was able to share with them in services on Sundays and I did a revival there several years ago.

Johnson: Do you have any relationship or working cordially with the former Pastor before taking over the church?

Jackson: No. Not particularly other than just convocation, the district. He was our District President prior to him becoming the General President.

Johnson: Did the former Pastor in anyway train, mentor you or give you any advice?

Jackson: No.

Johnson: Was there an increase or decrease in the membership attendance within the first six months of you arriving?

Jackson: Actually believe or not, and this is really the truth. As far as I know, it is my understanding that some people left prior to my coming. But since I've been there God has given increase to most of the Sundays.

Johnson: Since you've been there, has your predecessor attend church there and if so how frequent?

Jackson: Yes he has. I think because he is the General President he can't come that much. He did our Homecoming service last year. He does stop in from time to time for morning worship; and he comes for midweek services if it's a revival and when the youth has programs.

Johnson: What affect if any does his presences have on your leadership?

Jackson: No affect, because I respect him as my General President. I respect the fact that he was the leader then and I'm the leader now. I understand that there are people in the congregation that still love him, so I try to make sure that I don't interfere with that. After someone has been with the church for twenty seven years, there are love relationships between people and I try to respect and understand that fact and try to be just who I am.

Johnson: What were your attributes that you brought to the church which were different from your predecessor?

Jackson: Well, I'm a female for one and some might say I have a mothering spirit. I've believed in being a magnet to ministry. I believe one of those attributes has been to get along with people of all ages and types if they are willing. Thus far there has been positive responses.

Johnson: What major challenges have you faced in your transition?

Jackson: Some of the challenges have been traditionalism - some of the challenges are trying to transition out of and into new realms of ideas. Also, how to focus on how we might want to look at vision. Some of my challenges have also been with my board.

Johnson: What advice or recommendation would you give to incoming Pastors who are succeeding long tenured retiring pastors?

Jackson: One of the principle things I want to say is that you have to have a lot of patience, love and tolerance when you come into ministry. The advice I think I would give is to just trust God and he will see you through and be patient no matter how much you want to hit the rock if the Lord say speak to it you have to do that. Also make sure you keep things organized especially in larger churches, you keep organized so that you will know what is going on, not putting your hand on every situation but at least know what is going on in the congregation, so you will know where to take that congregation.

Johnson: These are all the questions I have, but is there anything else you would like to add?

Jackson: Well, again I am honored because I always felt that it would be another man that would succeed the Bishops, because of church politics. I never ever anticipated that type of shift from a small church to a large church. When it was proposed, I couldn't sleep. I wasn't sure if I had the patience, I'm a women and an older person, and I know they probably want a younger Pastor. This is what I was saying to God because I had to really

talk to Him about this. Thus far he has confirmed it through his own move, how he is shifting the church. The church is growing with young people.

Johnson: How long have you been there?

Jackson: I've been there almost two years, and if the Lord doesn't' stop increasing we will have to expand.

Interview with Wayne Bullock
Pastor, Guiding Star United Holy Church, Roselle, New Jersey

Johnson: First of all just give me some demographics or statistics about the church and the church size and membership makeup.

Bullock: Guiding Star was established in 1944 by Pastor Johnson and passed it on to Bishop Elijah Holmes in 1960. Bishop Holmes carried it for the last 48 years until 2008, when I began to Pastor it. When I took over the Pastorate in 2008 there was approximately fifteen members with no one under the age of sixty five. Over the last 2 ½ years it has grown from fifteen to about 130 with a very diverse demographic.

Johnson: How long did our Predecessor pastor?

Bullock: He pastored for forty eight years.

Johnson: Outline for me if you will the selection process that brought you to Guiding Star.

Bullock: When I came to Guiding Star in 2006, I met with Bishop Holmes. I initially came to Guiding Star with the intentions on just staying there for a little while to help him. I knew I had been called to Pastor a church, I didn't know where, I just knew I had that calling on my life. I ran into some trouble at my old church and I went to Bishop Holmes and he told me to help him in his ministry for a while. My expectations were to stay for a short while to help him out, however as the Lord began to use me and Bishop began to allow me to preach and teach I began to grow a love for the church and the church began to grow a love for me. I believe that Bishop knew what he was doing all along. He fell ill about 7 months after he began training me in the ministry, he had kidney failure which left him bedridden for seven or eight months he was unable to attend church, so he had me doing most of the preaching. When he was able to get up and get back to the House of God, he never really told me he wanted me to take over the church he just intimated it in so many ways by instructing me on pastoring the church, on the characteristics of people and the leaders of the church. But he never said he wanted me to take over the work, he never said it. It wasn't until Bishop Robinson was inquiring about the church and he sent the District Elder at the time to come to church and ask about the state of the church. When the District Elder came he really saw how sick Bishop was. When the District Elder came and found out of the state of the church, he went back to Bishop Robinson and informed him about what was going on. Him and Bishop Robinson decided to meet with Bishop Holmes to talk about the future of the church. Bishop Holmes told them about me and stated that he would only step aside as the Pastor if

they would appoint me as interim Pastor to succeed him. They agreed to do that. From that point on I was appointed as Interim.

Johnson: So within the process the congregation had no involvement in the selection process?

Bullock: Well, they did. Before the appointment, Bishop Robinson opened the floor for the congregation to give their comments and concerns about Bishop Holmes selection of me. Two of the members left the church. One of them was eighty two years old and she felt as though I was too young to pastor the church because I was only twenty five years old. Another minister felt as though a pastor shouldn't retire while he was living, she felt as though Bishop Holmes should stay the Pastor until his demise. Everyone else was in support of it. It was such a change because the way we think in the United Holy Church, well not just the United Holy Church but older churches they think the Pastor should stay there until he passes away, he shouldn't pass the church on until he dies.

Johnson: I think that is so true and very insightful and very telling when the members think that the Pastor should just pastor until he dies and retirement should not even be an option. You already spoke to it somewhat already, but just elaborate a little on how Bishop Holmes trained and mentored you. Talk about that, you don't have to go into a lot of detail.

Bullock: The interesting thing is that most of the training I received from him was in the hospital while he was in the bed, because he spent more time in the hospital than at home. I would come up to him every other day for fourteen months and whenever I would come his wife would step out the room and we would just talk for an hour or 1 ½. He would instruct me on the things of God. He really instilled in me to wait on the Lord. He said as a leader, as a shepherd you have to wait on the Lord and you have to have keen sense of direction from the Lord. So he really instilled that in me. He taught me how to be a leader, how to delegate responsibility and not burn myself out trying to do everything. He was so weak and I know he was trying to do his best to give me everything he could. He said you have to learn to delegate and how to use your ministers. Most importantly he trained and talked to me about my walk (with God), staying clean. He would say "Son, just stay away from the women and the money."

Johnson: After your appointment as pastor was he ever able to come at all to the church or was he always ill?

Bullock: No, he came back to the church in August. I was appointed in January, so from January-August he wasn't there. When he came back in August he came to church every Sunday. He was so humble about it. It was one time

we were in the office he asked me if he could hang his coat up. I told him this is your office, this is your chair and he said no it belongs to you. From August to November he came every Sunday and he died in December.

Johnson: What affect if any did his presence there have on your leadership?

Bullock: To be honest with you I didn't feel like I was the Pastor until he passed away. Even though I was appointed Pastor, as long as he was living Bishop Holmes was their Pastor, respectfully. I felt like while he was living I was still in his shadow, I didn't feel the burden or the pressure of the ministry. Even though he was sickly, weakly and not totally in his right mind it was a covering I had and I still didn't feel like I was in the light or the spot light because he was living he was there. It wasn't until he closed his eyes that I felt like okay, and this became real to me.

Johnson: What were your attributes that you brought to the church which were different from your predecessor?

Bullock: My youth. Bishop Holmes died at eighty years old, and I think for the last ten years of his ministry he was very ill. I think the vision was dormant a lot a ways, he shared a lot of that with me. With my youth you have the energy to put forth vision, to reach out to the community and to the people. I believe I brought that element of youth and change to the church. Because the church was stuck in that one way, you know the way they did things so I brought that element of change to the Body and sort of an innovative way, being a young man, a young preacher I was able to bring a more innovative edge to the ministry and I think it was well received.

Johnson: What major challenges have you faced in your transition to Pastoral ministry?

Bullock: I think some of the hardest changes, even though the church started out growing the older members that were there, I still felt the pressure because a lot of people wanted me to be like Bishop Holmes. I would always here Bishop Holmes didn't do that; we never did it that way. I believe in a lot of ways I felt that pressure of trying to fill his shoes instead of trying to be my own man. One of the other greatest challenges still now is Bishop Holmes was a full-time pastor for forty eight years without a job and people got use to that because he visited the sick every day and did different things. But me being a young man with a job, a wife and two children, I think some people kind of still look at the way Bishop Holmes did things, you know have that free time, call me anytime, but I'm in a little different situation with two babies and a nine to five. I think these are my biggest two challenges.

Johnson: What advice or recommendation would you give to incoming Pastors who are succeeding long tenured retiring pastor?

Bullock: I would encourage them to take their time. I would encourage them not to change things just for the sake of changing, but make sure whatever change is purposeful change. Make sure it is change that is going to help the Body and not to just say you made a change. I would tell them that when they make changes not to make them too quick because it can traumatize people when you make a change like that, especially the older saints. I would tell them if they have a flourishing ministry where new people are coming in don't forget about the old saints. Be fair, promote peace and harmony. Teach the old saints not to judge the young ones that are coming in, and teach the young ones to respect and listen to the older ones. I would tell them to truly be led of the Lord and wait on him and not make hasty decisions.

Johnson: You sort of spoke on it already, but what advice would you give in relation to your predecessor as far as an incoming Pastor how he should he walk in regards to his Predecessor?

Bullock: Give him that utmost respect. If that former Pastor is sill living give him the floor when he wants the floor. Whenever he wants to have words, give him that. Don't try and shut it down and say I'm the Pastor now. Respect him. Let the church, especially the new members see him revere that predecessor. The truth is that the new members that come in they don't know the man before, they just know who their pastor is now and the only way that man would get the respect he deserves is if they see the new Pastor revering and showing respect. I always say show the highest respect and the highest regard and remember that the one before you labored much longer and much harder than you and he put more time in that church. If he has some wishes or he wants to say something give him that floor and respect.

APPENDIX C

TRANSITIONAL LEADERSHIP WORKSHOP EVALUATION SURVEY

TRANSITIONAL LEADERSHIP WORKSHOP EVALUATION SURVEY

Before the workshop, did you consider yourself knowledgeable about transitional leadership? Yes___ No___

After the workshop, do you consider yourself more knowledgeable about transitional leadership? Yes___ No___

Do you think the information was valuable? Yes___ No___

Would you recommend incoming leaders utilize the techniques discussed in the workshop? Yes___ No___

As a leader, would you utilize the techniques discussed in the workshop?
Yes___ No___

What information did you find most valuable?

APPENDIX D

TRANSITIONAL LEADERSHIP WORKSHOP

TRANSITIONAL LEADERSHIP

Honoring the Past, Living in the Present, Preparing for the Future

The Case for Transition

- Organizational transition is not about filling leadership vacancies. It is about creating an organization's future. It is about looking down the road, determining what future challenges await the organization and providing what is needed to arrive at the desired destination – including the necessary leadership.

- Transition is about the organization and not individuals.

The Case for Transition

- Truth without compassion kills. Compassion without truth deceives.

- In order to create organizational longevity, we must compassionately talk about the truth of transitional leadership

Old Testament Model of Transitional Leadership

- ***Numbers 27:12-23***

- And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Merebah in Kadesh in the wilderness of Zin. And Moses Spake unto the Lord Saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

Old Testament Model – Points to Consider

- This was a significant time of transition because Moses was the only leader the people had known.
- Moses was the consummate leader who would never be duplicated – God broke the mold
- Moses initiated Joshua's installation as his successor. He showed a love for the people beyond his own tenure as leader
- Moses initiated but God chose the successor

Old Testament Model – Points to Consider

- Joshua had already established himself as a faithful servant of Moses and one who possessed the qualities of a leader
- God instructs Moses to lay his hands on Joshua in the presence of Eleazar, the priest and the congregation
- The laying on of hands served several purposes: to impart blessings, authority and jurisdiction; to ensure continuity of leadership; to compel the people to follow Joshua

Old Testament Model – Points to Consider

- Although a continuity of leadership existed between Moses & Joshua, Joshua was not a carbon copy of Moses. Moses' stature was unparalleled and would never be equaled
- God instructs Moses to put some of his honor on Joshua. This honor was given to Moses by God. However, only some of this honor was to pass to Joshua since Moses was unique
- Not only did Moses lay hands on Joshua, he gave him a charge and affirmed him in public

Key Factors In The Transition From Moses To Joshua

- Joshua was trained by Moses
- God Chose Joshua as the next leader
- Moses publicly affirmed Joshua as God instructed
- Joshua was affirmed as a unique leader with a different leadership style and mandate from God

A Model for the Transitional Leader

- **Know the history of the organization**

Understanding the history helps the incoming leader know what people consider important – be it a norm, custom or habit.

People often want to continue doing things a certain way because they find it one way to recollect their own history. Therefore a new leader should understand that taking history seriously is personal to the people they lead.

A Model for the Transitional Leader

- **Honor and Celebrate the Predecessor**

New leaders should recognize and respect the relationship between the predecessor and people. By giving the people the freedom to celebrate the predecessor, the new leader creates space in the collective hearts of the people to accept a new leader.

The new leader also demonstrates that he or she in not insecure when celebrating the predecessor

A Model for the Transitional Leader

- **Build Relationships**

Postmodern people give others the right to lead them based on relational credit rather than titles and credentials

The Law of Connection states, "Leaders must touch a heart before they ask for a hand"

New leaders must seek to build relationships with those they wish to lead

A Model for the Transitional Leader

- **Make Changes Carefully**

Perhaps the most delicate and potentially dangerous issue facing a new leader is how and when to make changes

While change is needed for survival, how a new leader facilitates change can determine future success or failure

A Model for the Transitional Leader

- **Make Changes Carefully**

There should be reason and rationale behind any proposed changes

Be cautious of making changes too quickly because that may undermine the self-worth of those who were working before you got there

Spend time assessing and evaluating before making changes

A Model for the Transitional Leader

- **Give Attention To Preaching**

Preaching is the way pastors touch the most people at one time with the message of God's love, grace and compassion.

For the incoming leader, preaching is the way most congregants form their first impressions about him or her.

A Model for the Transitional Leader

- **Give Attention To Preaching**

People often assume that if a pastor preaches well, then he or she will also be good at other ministerial tasks as well.

Therefore, the ability to preach well will give the incoming leader instant favor with some congregants.

A Model for the Transitional Leader

- **Give Attention To Preaching**

Incoming leaders should stay away from controversial topics in their sermons. Instead they should preach uplifting and affirming sermons as they seek to build a rapport with the congregation.

A Model for the Transitional Leader

- **Understand Role Expectations**

New leaders should first gain clarity on their own role expectation – what do they envision their role to be in this leadership position

New leaders should share personal expectations with the people and seek to understand the people's expectations. Once this is done, shared expectations can be agreed upon

A Model for the Transitional Leader

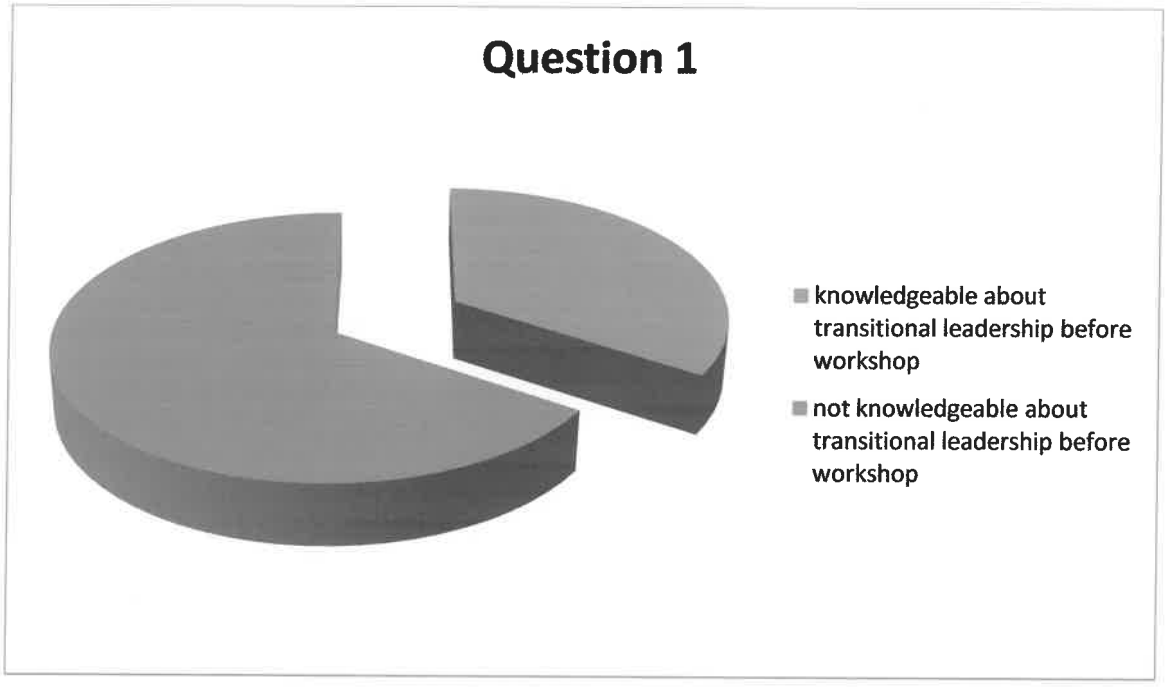
- **Take Care of Yourself**

Leadership is demanding. If you do not take care of yourself, your capacity to fulfill God's will for your life is hampered.

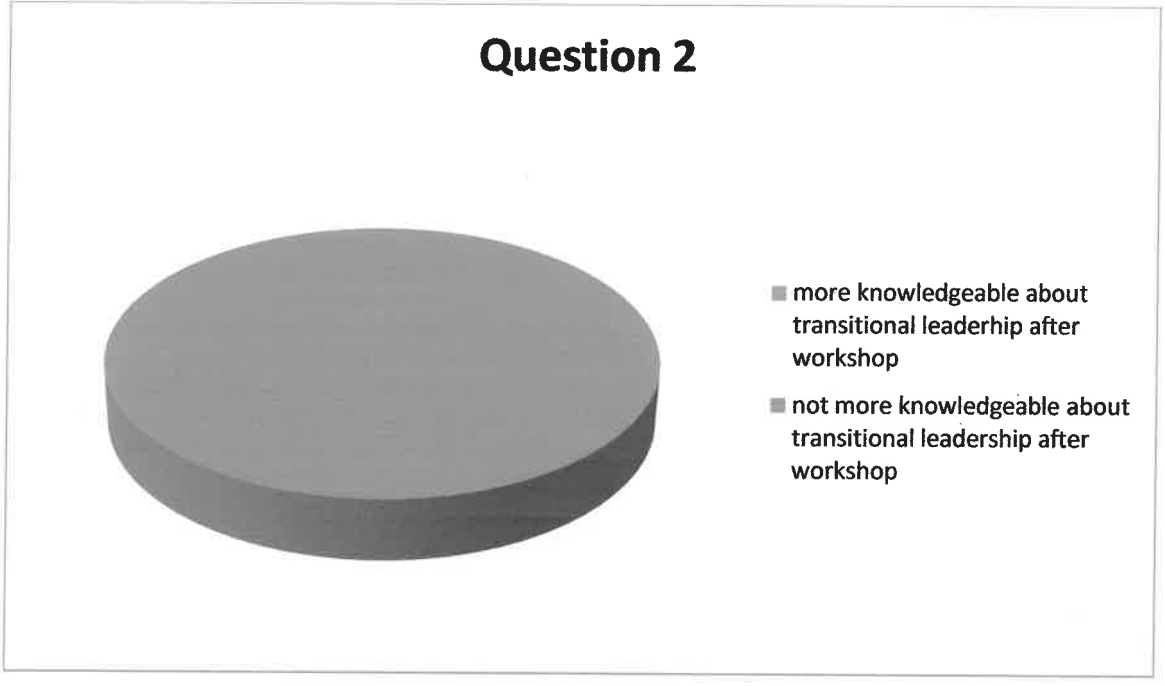
Leaders should take care of their emotional, spiritual, intellectual and physical life.

APPENDIX E

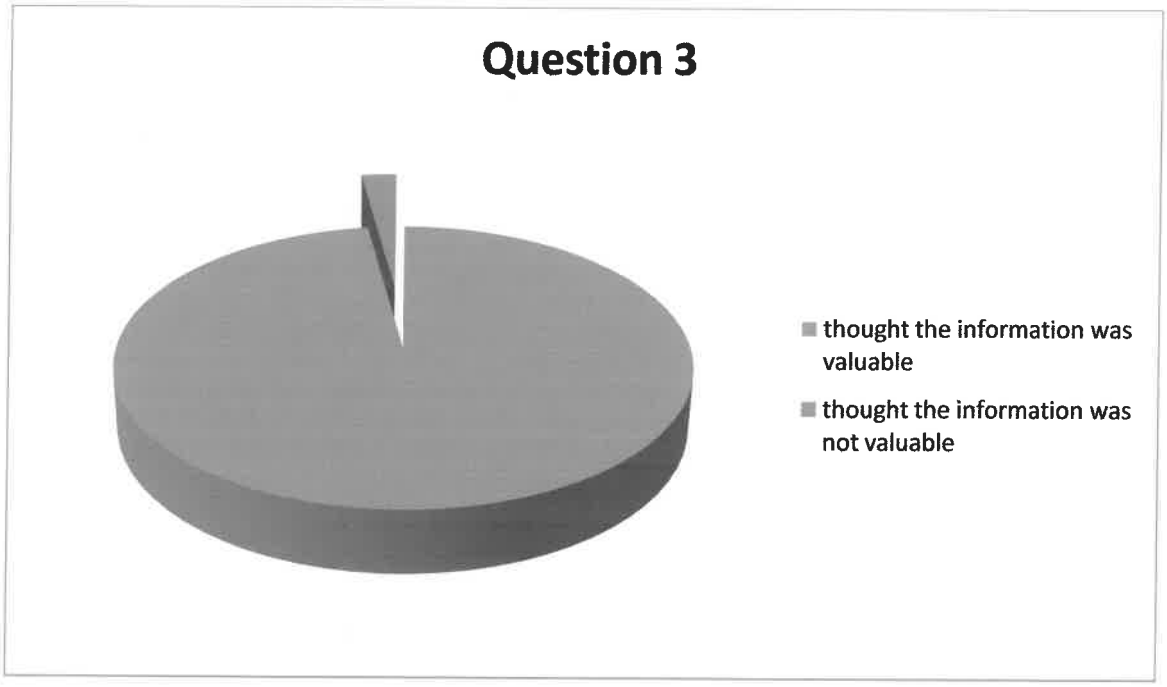
WORKSHOP SURVEY RESULTS


Question 1
knowledgeable about transitional leadership before workshop
not knowledgeable about transitional leadership before workshop

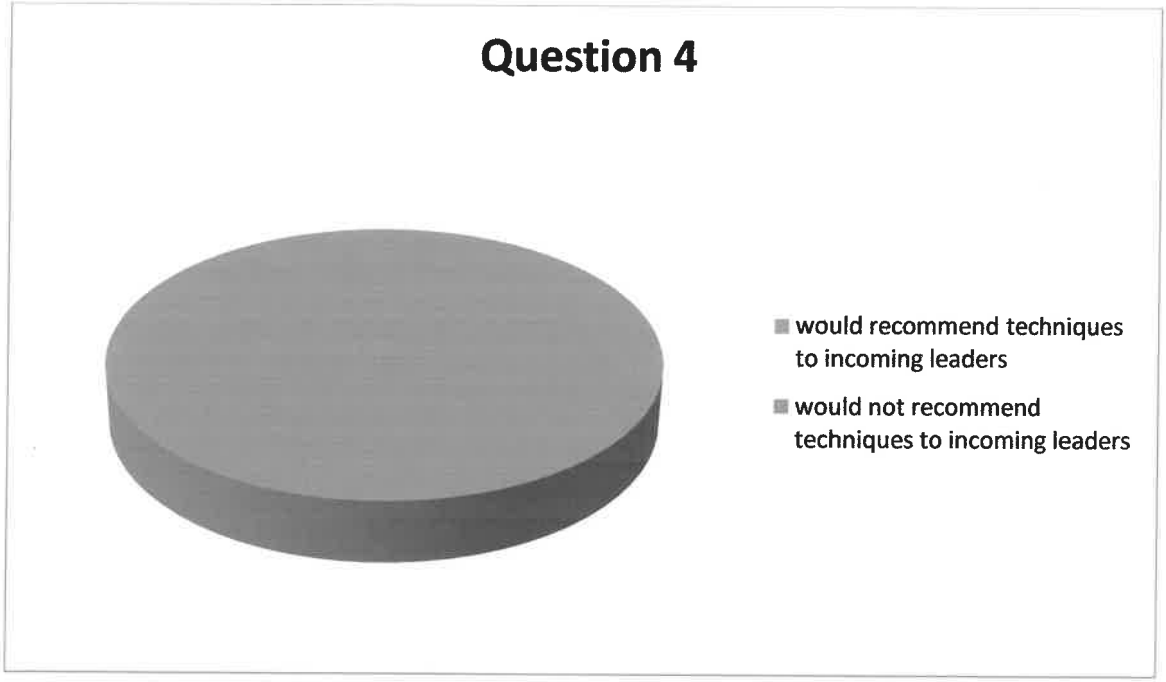
Before the workshop, did you consider yourself knowledgeable about transitional leadership? **Yes 15 No 29**


Question 2
more knowledgeable about transitional leaderhip after workshop
not more knowledgeable about transitional leadership after workshop

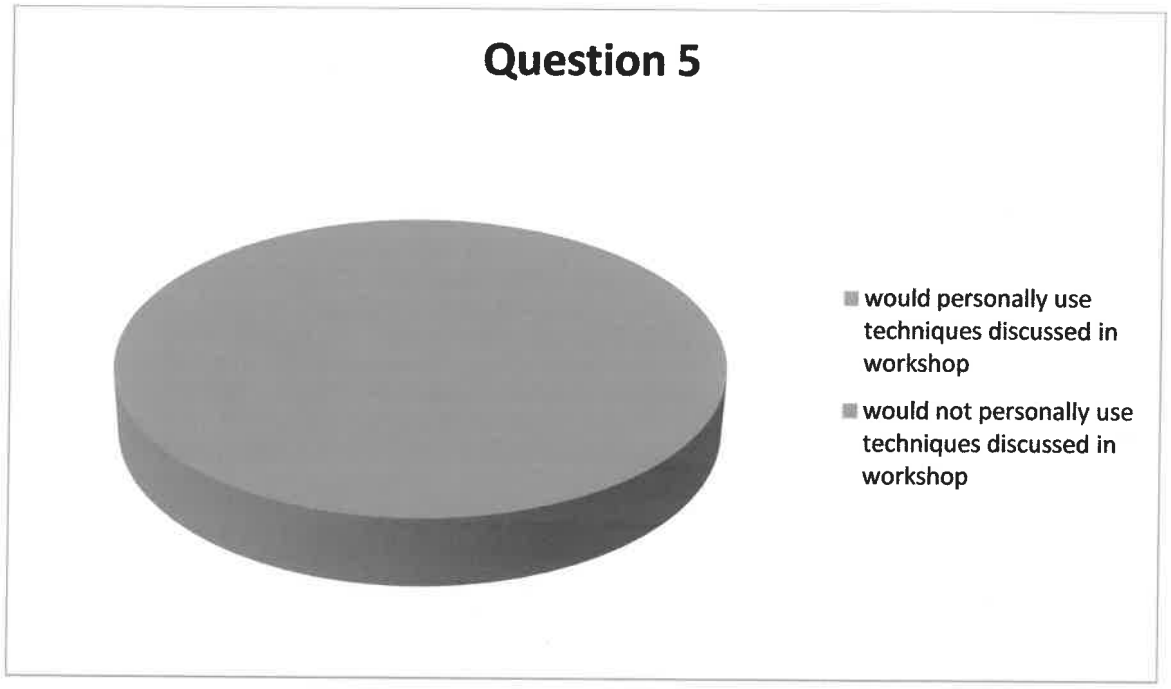
After the workshop, do you consider yourself more knowledgeable about transitional leadership? **Yes 44 No 0**



Do you think the information was valuable? **Yes 43 No 1**



Would you recommend incoming leaders utilize the techniques discussed in the workshop? **Yes 44 No 0**


Question 5
would personally use techniques discussed in workshop
would not personally use techniques discussed in workshop

As a leader, would you utilize the techniques discussed in the workshop?

Yes 44 No 0

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